

Property of
Graduate Theological Union

MAY 01 1990



THE JOURNAL OF THE MOSCOW Patriarchate

Property of
Graduate Theological Union
JUL 16 1990



THE ICON OF THE MOTHER OF GOD "THE SIGN"

Novgorodian double-sided, processional

Feast day, November 27/December 10

1989 • 12 THE JOURNAL OF THE MOSCOW PATRIARCHATE

MONTHLY PUBLICATION IN RUSSIAN AND ENGLISH

Editorial and Subscription Offices: Box No. 624 Moscow 119435, USSR

Editor-in-Chief:
Metropolitan PITIRIM
of Volokolamsk
and Yuriev,
Head of the Publishing
Department
of the Moscow
Patriarchate

Executive Secretary:
K. M. Komarov

CONTENTS

CHURCH LIFE

| | |
|--|---|
| Christmas Message from His Holiness Patriarch Pimen | 2 |
| The 40th Session of the Central Committee of the World Council of Churches Message from Patriarch Pimen | 3 |
| Message of Greeting from the Chairman of the USSR Council of Ministers, N. Ryzhkov | 5 |
| Reception in the Kremlin | 5 |
| Session of the Holy Synod Commission | 7 |

| | |
|---|----|
| Name-Day of His Holiness Patriarch Pimen | 8 |
| Archimandrite Vladimir Kantaryan Nominated and Consecrated Bishop of Kishinev and Moldavia | 10 |
| Church Festivities on the Banks of the Neva by Archimandrite Avgustin | 13 |
| The Cathedral Church in Vladimir by Archpriest V. Voinakov | 15 |
| Consecration of the Monastery of St. Iosif of Volokolamsk by E. Speranskaya | 19 |
| His Eminence Metropolitan Ioann (In Memoriam) by Archbishop Platon of Yaroslavl and Rostov | 21 |

| | |
|--|----|
| News from Theological Schools Moscow Theological Schools Celebrate the Beginning of the New Academic Year by Hieromonk Nikon | 25 |
| Leningrad Theological Schools Begin a New Academic Year by N. Derzhavin | 27 |
| In the Dioceses | 27 |

SERMONS

| | |
|--|----|
| On Christmas by Metropolitan Grigory Chukov (†1955) | 31 |
| Two Epiphanies by Metropolitan Ioann Vendland (†1989) | 31 |
| Travellers of the Road of Damascus by Archbishop Ioann Shakhovskoy (†1989) | 32 |
| The Second Article of the Creed by Archpriest V. Rigin | 34 |

FOR PEACE AND THE SURVIVAL OF HUMANITY

| | |
|--|----|
| A Prayer for Peace by E. Belyakova | 36 |
| 30th Anniversary of the Foundation of the Christian Peace Conference by Dr. G. Bassarak (GDR) | 37 |

ORTHODOX SISTER CHURCHES

| | |
|--|----|
| 600th Anniversary of the Battle of Kosovo by I. Belov | 41 |
| In Memory of Archimandrite Cosmas of the Grigoriou Monastery by A. Kyrlezhev | 44 |

SYKOU MENE

| | |
|--|----|
| The 40th Session of the Central Committee of the World Council of Churches | 46 |
| On Truth, on the Church, on Love by Patriarch Ignatios IV of Antioch | 46 |
| Opening Address of Metropolitan Filaret of Minsk and Byelorussia | 53 |
| Documents on Public Issues | 55 |
| Diary of the Session of the WCC Central Committee by E. Komarov | 59 |

THEOLOGY

| | |
|---|----|
| The Church as Tradition by Archpriest S. Bulgakov (to be continued) | 64 |
|---|----|

LITURGICAL PRACTICE

| | |
|--|----|
| The Sacrament of Matrimony. The Order of Marriage, or Crowning (continued) by Archpriest G. Nefedov | 71 |
|--|----|

BOOKS AND PUBLICATIONS

| | |
|---|----|
| The Russian Orthodox Church. 988-1988. Historical Essays. 2nd Issue. 1917-1988 by E. Belyakova | 73 |
|---|----|

CHRISTMAS MESSAGE
from His Holiness Patriarch PIMEN
of Moscow and All Russia
to the Archpastors, Pastors, and All the Faithful Children
of the Russian Orthodox Church

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophets, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us (Mt. 1. 22-23).

These words, which were said by the Prophet Isaiah about the birth of the Son of God of the Virgin, are adduced in the Holy Gospel by St. Matthew the Apostle and Evangelist. We are drawing nigh to the two thousandth anniversary of the time when this prophecy was fulfilled (Is. 7. 14) and the supernatural and miraculous nativity took place of the Saviour of Mankind of the Most Pure unwedded Virgin Mary.

The nativity of Christ constituted and still constitutes a mystery incomprehensible to the mind of man, and not only to men but to Angels too. We must accept this mystery by faith. This is also mentioned in the festal canticles of the Church: "We cannot fathom this mystery: but by faith alone we all glorify it."

The Righteous Joseph, not perceiving at first this great mystery, wanted to set free the One Who had conceived by the Holy Spirit. *But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost (Mt. 1. 20).*

The Blessed Virgin said to Archangel Gabriel who was announcing to Her the mystery of the birth: *How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God (Lk. 1. 34-35).* Thus St. Luke the Evangelist speaks of it.

Divinity and humanity united in the Lord Jesus Christ, that is why He is True God and True Man. The Holy Church confesses Him the God-Man; in Him is one person and two natures.

In His Divinity He is the Son of God; in His humanity He is the Son of Man. Begotten of the Father in Divinity and of the Mother in humanity; begotten of His Father before all worlds, as Light of Light, and temporally of the Mother like the flame of the burning bush which did not consume it.

Beloved archpastors, fathers, brothers and sisters, children of the Russian Church in our country and abroad, let us thank the Lord, Who descended to us, for His ineffable love. Let us glorify Him with the lofty and solemn hymn: "Christ is born, give ye glory. Christ comes from Heaven, meet ye Him. Christ is on earth, be ye exalted."

Create in your souls a special spiritual state of Christian peace and love through un-slothful and pure prayer; through the observance of all God's commandments and ecclesiastical statutes; through obedience to God's will and humility. The great Russian saint, Metropolitan Dimitry of Rostov, says: "A humble and meek man is always at peace."

I call upon you to do works of charity with a kind disposition—to help the sick, the infirm, the lonely, all who are in need of your help. Attend with zeal the divine services performed in church. Prayer in church unites us, confirms us in Christian love and strengthens our consciousness that we are the children of the one Mother—the Russian Church.

The Lord guides His Church, and nothing in the Church, just as in the whole world, is accomplished without His good and holy will.

Due to positive changes taking place in our country today, the opportunities of the Church are widening. The churches returned to the Russian Church number thousands, many convents and monasteries are being revived, and new theological schools are being opened. We see much else that we mark with satisfaction and gratitude to the government.

By prayer and honest labour promote the changes which are aimed at renewing spiritual, moral, cultural and other aspects of our life.

Thank the Lord for everything and offer fervent prayers that He may grant us, sinners, new mercies.

Entering in peace and love the New Year of the Lord's goodness (Ps. 65. 11), let us pray to God that this year may be one of divine blessing and prosperity, a year of peace throughout the world, for all nations, a year of peace and success for our Motherland and for each of us. Amen.

PIMEN, Patriarch of Moscow and All Russia

Christmas 1989/1990
Moscow

The 40th Session of the Central Committee of the World Council of Churches

Moscow, July 17-26, 1989

Message

**from His Holiness Patriarch PIMEN of Moscow and All Russia
to the Session participants**

Dear Dr. Heinz-Joachim Held,
Beloved in the Lord brothers and sisters,

"This day we have been gathered by the grace of the Holy Spirit"—this was the traditional ancient formula used by the fathers of the Early Church in the beginning of a council.

Mindful of the historical sin of our schism, we recognize in a spirit of humility and contrition, that this present meeting is not a Council of the Church, because the world Council of Churches is not a Church as is clearly stated in the Toronto Declaration.

However, we do have every reason to believe that the grace of the Holy Spirit is present in our midst in as much as this assembly is a meeting of the Christian Churches held in keeping with the Christ's commandment of unity among His disciples and followers.

We have all gathered here to witness with one mouth and one heart to our common confession of our One Lord Jesus Christ as God and Redeemer and, gathered in our ecumenical community to build, with God's grace, the unity of all Christians within the One, Holy, Catholic and Apostolic Church.

The Russian Orthodox Church has long been deeply involved in the ecumenical movement. We launched an interconfessional theological dialogue in the present sense of this word in the middle of the last century. Today we are conducting unilaterally and together with other Local Orthodox Churches a dialogue with many non-Orthodox Churches and confessional families. Its objective is to regain at a time pleasing unto God the unity in faith of the divided Christendom, and, on the way to this unity, to engage in a common service for meeting the vital needs of the suffering humanity. This task is pursued on a global scale by the World Council of Churches. We fully appreciate its lofty objective and support its programmes of the reunification of contemporary Christendom to seek ways and means of restoring confessional unity, to join efforts for the benefit of all nations on Earth and for preserving the integrity of God's creation.

We are happy to see this session meeting in Moscow. It is the first such meeting in our country of the Central Committee of the World Council of Churches. Under the sign of this joy in the Lord, the churches of Christ salute you (Rom. 16.16). And I convey to you with special feeling greetings from the plenitude of the Russian Orthodox Church.

Last year truly the whole Christendom shared with us the elation of celebrating the Millennium of the Baptism of Russ.

Looking back at the path of witness unto Christ of our Church over the past 10 centuries, we give thanks unto God for his unspeakable gift (2 Cor. 9. 15). As we think of your fraternal love for us and your involvement not only in our joy, but in all our life, your Christian solidarity with our service, we give thanks to God always for you all, making mention of you in our prayers (1Thes. 1.2).

This has been and remains our true common witness that we have been all made to drink into one Spirit (1 Cor. 12.13).

Dear brothers and sisters, for several years now our Motherland, the Soviet Union, has been engaged in a complicated but inspiring process of a profound social restructuring—perestroika. This involves the assertion of glasnost and pluralism of views, and on-going democratization. Our principles of economic development are being reexamined and efforts are being made to build a socialist law-governed state.

We, churchmen, share the ideals of perestroika and strive to do all we can for its acceleration. In this process of renewal of the life of our people we see the future of the Church and discover new prospects of Christian witness and service.

All this was mentioned during the Kremlin meeting in April last year of the head of our state Mikhail Sergeevich Gorbachev with the Patriarch and members of the Holy Synod held in preparation for the celebration of the Millennium of the Baptism of Russ. We deeply appreciate the understanding of the spiritual needs of our believers which found its concrete expression at that meeting.

We are happy to observe that the current changes in our country involve in a direct and positive way the position and life of the Church and religious associations.

The Local Council of the Russian Orthodox Church held during the Millennium celebrations adopted the new Statute of the Church ordering all spheres of its life and reflecting new opportunities of developing pastoral service and the participation of laymen in parish life.

The children of our Church wholeheartedly welcome the registration of new religious communities taking place on a massive scale in many parts of our Motherland, the transfer of church buildings to the Church, the return of many cloisters which are national historical shrines, the development of theological education, the revival of dioceses and the growth of Church publications. We welcome the new opportunities for the catechetical instruction of children and adults. We are engaged in a difficult process of reviving the ancient tradition of Church charity, the service of mercy.

At this new and encouraging stage of the service and witness of our Church we ask, dear brothers and sisters, for your prayers on our behalf.

The Lord says to us all: Lift up, your eyes, and look on the fields; for they are white already to harvest (Jn. 4. 35), the harvest truly is plenteous, but the labourers are few (Mt. 9. 37). So, let us pray the Lord of the harvest, that he will send forth labourers into his harvest (Mt. 9. 38).

So, let us stand, in the words of St. Paul, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod in the preparation of the gospel of peace, preach the good news of peace. And, above all, let us take the shield of faith and the helmet of salvation, and the sword of the Spirit, which is the word of God (Eph. 6. 14-17).

With these thoughts and in this conviction, I send my wholehearted greetings to you all. May the All-Merciful Lord bless your forthcoming labours.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all (2 Cor. 13.13).

PIMEN,
Patriarch of Moscow and All Russia

Moscow
July 17, 1989

MESSAGE OF GREETING
from the Chairman of the USSR Council of Ministers,
NIKOLAI RYZHKOV

On behalf of the Soviet government I wish to convey greetings to the prestigious representatives of Churches from many countries who have gathered in Moscow at the invitation of the Russian Orthodox Church. The Soviet Union gives a high assessment of the efforts of the World Council of Churches aimed at the advancement of the world community along the road of building non-violent peace with justice among nations.

In the course of perestroika in the Soviet Union, relations between the State and the Church are being improved and conditions are being provided for an equitable participation of believers in social transformations.

In the spirit of new political thinking, the Soviet Union consistently comes out for the harmonization and humanization of international relations, for tackling jointly vital problems facing the whole of mankind. We are open to the world and are ready to cooperate with all people who regard life and human dignity as supreme values, for whom tolerance towards a new way of thinking and acting is a norm of personal and social behaviour. We are hopeful that the Soviet stand on such key problems of existence of the international community would accord with your own convictions.

Please accept my sincere wishes of every success in your labours for the good of the human race.

NIKOLAI RYZHKOV,
Chairman of the USSR Council of Ministers

July 17, 1989
the Kremlin, Moscow

Reception in the Kremlin

On July 21, the Soviet Government gave a reception at the St. George Hall of the Great Kremlin Palace in honour of the participants of the Central Committee of the World Council of Churches (WCC) convening their meeting in Moscow.

Eminent religious leaders were welcomed by N. I. Ryzhkov, Chairman of the Council of Ministers of the USSR.

Speech by N. I. Ryzhkov

Respected participants in the meeting of the Central Committee of the World Council of Churches,
Dear guests,

First of all I would like to greet you all warmly as well-known representatives of Christian Churches and religious associations from many countries of the world, who for the first time have come to Moscow to hold a meeting of the Central Committee of the largest international ecumenical organization—the World Council of Churches. The very fact that this meeting is taking place in the capital of the Soviet Union cannot but testify to the great changes our society is now living through.

The changes have also entered the relations between State and Church. We have every reason to say that these are taking today a normal course of development. And this is only natural because the clergy and the believing citizens at large are patriots of their country, supporting the “perestroika” and new approaches to the State-Church relations in the conditions of socialist renewal and democratization. As M. S. Gorbachev rightfully noted, we all have one common history, one homeland, and one future.

I am sure that believers and non-believers alike are unanimous in their attitude to the noble moral-ethical ideals seeking together to embody common human aspirations in life.

To remove all what is alien to the very nature of socialism, to restore its original humanistic meaning, there is going on a radical, all-round perestroika. A deep social and economic transformation is taking place, and our state and political system as a whole, including public relations, are being improved. We openly acknowledge the difficult stages of our history, analyzing the causes of distortions and seeking to provide guarantees against them at present and in the future.

Of course, the break-up of the old ways and the establishment of the new ones is never to pass easily and smoothly. The important thing today is to remain consistent and steady in our course towards renewal and concrete actions in humanizing all spheres of the life of our society and never give in when facing emerging difficulties and temporary failures.

The perestroika which is being carried out on the truly democratic basis has recently received general support, as was manifested during the elections of people's deputies of the USSR, at their first Congress, at the session of the Supreme Soviet of the USSR, which have done much to make the enormous potential inherent in the socialist system to reveal itself to a fuller extent.

Together with the supreme body of State power all the Soviet people are now learning good political lessons. People in various ways are trying to make their own individual contribution to the state decision-making and further implementation of these decisions. But besides this exceptionally important part of the matter there is another one, no less important for all of us, namely: all people, individually, in social groups and as a whole nation, are taking very important lessons in mutual understanding, in tolerance to each other, in respecting each other's opinions, in pluralism and in the quest for reasonable compromises. This is precisely what allows for combining the efforts undertaken for our common interests by people of different worldviews, faiths and nationalities.

We recognize the efforts of our clergymen for the now vitally important consolidation of our society, for educating people in respect for each other, for promoting humanistic principles in our life. We see that the believers and the clergy do support the course for a radical renewal of the Soviet society, for the improvement of people's life, for enrooting the principles of social justice, and bringing about a clean moral atmosphere.

Under formation in our country is a modern law-governed socialist state. Another very important legal act—the Law on the freedom of conscience and on religious organizations—is under consideration.

This document is being elaborated with full account for new attitudes to the State-Church relations, complying with the spirit and the essence of the perestroika and democratization of the Soviet society. It is to juridically ensure the right of the citizens to the freedom of conscience and provide for the believers every possibility of the participation in the life of society and its renewal. The draft of the law takes into account the norms of international acts adopted by the United Nations as well as the Vienna Concluding Document. It will be offered for a nation-wide discussion.

In the new conditions there are opening up favourable opportunities for the Church to increase its contribution to the establishment of humanity's moral norms of behaviour, of civil responsibility and of the Soviet patriotism. We hope that the Church and the believers will get even more actively involved in the struggle against anti-social phenomena, such as drunkenness and alcoholism, hooliganism and crime, extremistic and nationalistic ways. We are willing to widen our cooperation with the Church in protecting the monuments of the past, in preserving the cultural legacy of the peoples of the USSR. Deep respect is due to the churches for their involvement in different voluntary funds, above all—in the V. I. Lenin Children's Fund, in the Charity Fund offering support to the elderly people and invalids.

Protection of the environment has become another important sphere of our concerted efforts. Here is a wide field of activity for anyone in the Soviet Union—for atheist and believer, for State and Church alike.

The Soviet Government respectfully acknowledges the peace activity of the Church and its involvement in the struggle for disarmament, for a nuclear-free non-violent world, and for international cooperation. Since a new thinking started to pave its way into the realm of world politics, the process of the humanization of international relations has been gathering momentum.

Out-going is the situation when different ideologies or world views impeded and at times made it impossible to have a constructive dialogue with many foreign partners. The obsolete and to a certain degree originally wrong stereotypes are broken. The priority of common human values comes to the forefront as a guide-line principle of external policy. Overcoming the enemy image, as an attribute of the huma-

nization of international relations, has materialized through real moves in the field of disarmament, nuclear and chemical above all—and in the relaxation of military confrontation.

It goes without saying that there are still many urgent problems to be solved to make the relations among states truly more healthy. These include the deliverance of humanity from hunger, diseases, from the contrasting life-styles of rich and poor nations, from the ecological and other common human ailments, the liquidation of all the forms of inequality and racism, the cessation of regional conflicts.

Under the present conditions, the external policy does not exclusively belong in the competence of governments and official diplomacy. The role of public opinion, of people's diplomacy has grown considerably. Their efforts are coming together into one stream flowing in the direction of humanity's advancement and round progress. The Church is making a great contribution to this noble cause.

"Peace, justice and the integrity of creation"—this is the motto of your meeting. One can only welcome the fact that your work is permeated with humanistic ideals and that it is going in a promising direction.

Let your efforts serve the good of the present and future generations of all nations in the world!

Speech by Emilio Castro

Your Excellency, the Prime Minister Nikolai Ryzhkov,

Your Excellency, the Chairman of the Council for Religious Affairs Mr. Yuri Christoradnov, Comrades, Brothers and Sisters,

Let me express our profound gratitude due to the fact that His Excellency being in the middle of a session of the Supreme Council of this Nation has found the time, the freedom and the willingness to receive us in this beautiful palace. I would also like to express our special gratitude for the personal interest that you have taken in the predicament of the Armenian people. The Armenian Churches both in this country and in the diaspora are very dear to our heart. The Churches of the world have expressed solidarity with them after the terrible earthquake they suffered. We recognize that your government and you personally were involved not only in the relief and rehabilitation operation but in trying to provide possibilities of dialogue and peace among nationalities. For this let me express our profound personal gratitude. We are the Central Committee of the World Council of Churches coming from many nations, as you can see by our faces. We came to experience the hospitality, the fellowship and the friendship of the people of the Soviet Union, especially of the Churches of the Soviet Union. They belong to the wider Christian family and they have always been working with us trying to serve the cause of peace and understanding among the people.

o it was logical that we should respond with warm interest to their invitation.

But there was more than that invitation. Your country has added to all dictionaries of the world two words: *Perestroika* and *Glasnost*. You have provoked not only the curiosity but also been included in the prayers of millions and millions of believers all over the world for this attempt to restructure our society. So we came to live together with you a few days of this beautiful moment in your history, so that we may learn from your experience and so that we can encourage the government, the Churches, the people in this attempt to dream of a more human future. Many of us had the chance last year to celebrate with you the millennium of the evangelisation of the Russian people. We were privileged to lay the round stone of the future Cathedral of the Millennium of the Baptism of Russ in Moscow. Even though we know that the Cathedral will take a long time to be built, we dream to be alive to come to the opening of the Cathedral.

But already we rejoice in the hundreds and thousands of churches that are being reopened in your country giving your people a chance to express their spirituality, and their cultural and spiritual values. But we follow the events in your country not only through the eyes of the Churches, we follow them through the eyes of millions of people in the world who rejoice that today there is hope for peace, hope for disarmament. Your new thinking in relation to our nation, in relation to the international world providing a unique chance to build a more fraternal world—but your Excellency, as you will easily understand, it is not enough that the two powerful military blocks come to understand each other. In our Central Committee we have friends from Central

America, where peace is still a dream. Others come from South Africa where racial discrimination is rampant and where there is no peace at all. Others come from Ethiopia where a war between socialist brothers is pouring blood on the hills of a beautiful nation. And I could go on mentioning other local conflicts where people, children are suffering and where the participation of your government and a fraternal attitude towards the reconciliation of the warring factions is and will be an important factor.

We know of your participation in the instruments of the United Nations and we encourage you to use them more and more for the solving of those particular conflicts. We need to make of this world a home for the homeless, a home for the powerless. We have a common human dream that should be the dynamic basis of all our endeavours. We know that if we continue to analyse the situation as you did in your speech, we will find many points of common concern and common hope. We believe that human beings have been called to be co-creator with God, to live in this world in praise of the Creator and make it into a fraternal home for everybody. I might be tempted to quote some of the most beautiful pages of Karl Marx, dreaming of the new man, of the new creature. He was dreaming out of the same biblical tradition from which we come, and in that dream of the new man, the promise of human beings, the promise of God for our common future, in that common dream we hope that between us we will have many steps to take in common.

For the hospitality of the Russian people, for the warm fellowship of the Christian churches, for your presence here this afternoon, for this reception, many, many thanks.

Session of the Holy Synod Commission

The Holy Synod Commission on studying materials pertaining to the rehabilitation of the members of the clergy and laity of the Russian Orthodox Church, victims of repression during the Soviet period, at its regular session on September 1-2, 1989, considered 134 petitions sent in from different regions to establish the time of death and place of burial of those who were repressed and to rehabilitate them as well as requests to have them included in the obituaries for constant commemoration.

The commission sent to the state juridical bodies a list with the names of 96 persons in 26 dioceses with an application for their rehabilitation and the names of 66 persons in 19 dioceses for the establishment of their dates of death and places of burial.

The commission studies the documents relating to the given subject issued at various times.

Apart from its permanent members, Archbishop Platon of Yaroslavl and Rostov took part in the work of the commission.

The commission continues its work

Name-Day of His Holiness Patriarch PIMEN

Speech by His Holiness Patriarch PIMEN
at a Reception Held on His Name-Day, September 9, 1989

I heartily thank all of you who have shared in with me my name-day and brought their felicitations. With all my heart I wish you to be always filled with joy, and with the Holy Ghost (Acts 13, 52).

Feed my sheep (Jn. 21, 17), the Lord said to St. Peter the Apostle after the latter replied thrice in the affirmative to His question: "lovest thou me?" How great and strong the love of the Lord must be on the part of the archpastors and pastors of His Holy Church. It should also be great in every Christian, as his special distinction and commandment without fulfilling which we, for all our many other virtues and accomplishments, are, as St. Peter the Apostle said, nothing more than *sounding brass, or a tinkling cymbal* (1 Cor. 13, 1). As some sacred fire this love inflames a Christian's heart with a desire, praising the Name of God, to act for the glory of the Church, to the good of the Motherland, and for the benefit of his neighbour. It induces a believer to promote, to the best of his or her abilities, by word and deed, the affirmation of the grace-filled Kingdom of Christ on Earth.

May our love of the Lord, our Saviour, serve as a basis for our *unity of the Spirit* (Eph. 4, 3), and your fervent prayers to God the Pantocrator that He may grant me strength to show myself *approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth* (2 Tim. 2, 15) a support in my patriarchal ministry for my own salvation and the salvation of the flock of the whole of Russia entrusted to my nourishment.

May God's grace, which always *healeth that which is infirm, and completeth that which is wanting*, abide in all of us!



* * *

On September 9, the day of commemoration of St. Pimen the Great, the Russian Orthodox Church prayerfully observed the name-day of her Primate—His Holiness Patriarch Pimen of Moscow and All Russia.

On that red-letter day His Holiness attended Divine Liturgy celebrated by Archbishop Aleksy of Zaraty and received Holy Communion at the domestic chapel of the Patriarchate.

In the Patriarchal Cathedral of the Epiphany Divine Liturgy was concelebrated by metropolitans: Filaret of Minsk and Byelorussia, Yuvenaly of Krutitsy and Kolomna, Vladimir of Rostov and Novonikolayevsk, Leonty of Simferopol and the Crimea, Iosad of Novosibirsk and Barnaul, Serapion of Pskov and Belev, Mefody of Voronezh and Lipetsk; archbishops: Pimen of Saratov and Volgograd, Ioann Krutitsky, Kuibyshev and Syzran, Simon of Ryazan and Vladimir of Moscow, Sergiy of Solnechnogorsk; bishops: Vladimir of Podolsk, Grigory of Mozhaisk, Paisy of Orel and Niphon of Philippopolis, representative of the Patriarch of Antioch to the Patriarch of Moscow. They were assisted by Protopresbyter Matfei Stadukhin, dean of the cathedral; Archimandrite Gavriil, representative of the Patriarch of Bulgaria to the Patriarch of Moscow, Moscow clergymen, representatives of the Patriarchal parishes in the USA and Canada, and the Polish Orthodox Church.

Divine Liturgy was followed by a thanksgiving service. Metropolitan Filaret of Minsk and Byelorussia delivered a salutatory address. He congratulated the congregation on the name-day of His Holiness Patriarch Pimen. His Holiness, Vladyka Filaret said, "I am praying in the domestic chapel and am conveying my fraternal blessing to you. The word 'Pimen' means 'shepherd' in Greek. Today the flock of all Russia is praying to St. Pimen the Great, the Heavenly Patron of His Holiness Patriarch Pimen, beseeching him to grant spiritual strength, health, wisdom and many good years of life to the Primate of the Russian Orthodox Church.

That same day a festal reception was arranged at St. Daniel's Monastery (Moscow), which is the residence of His Holiness Patriarch Pimen and the Holy Synod. Present at the reception were archpastors, bishops of Moscow and the Moscow Diocese, participants in the International Church Study Conference devoted to the 400th anniversary of the establishment of the Patriarchate in the Russian Orthodox Church, which was held in Moscow on September 5-8, 1989, as well as representatives of state and public organizations.

On behalf of the participants in the reception Metropolitan Yuvenaly of Krutitsy and Kolomna congratulated His Holiness Patriarch Pimen on his name-day. "Yesterday and today", Vladyka Yuvenaly said, "we prayed in the Patriarchal Cathedral of the Epiphany for Your Holiness' health and well-being and beseeched the Lord to grant peace and prosperity to our people and Motherland."

Thereupon Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, informed the audience that the St. Cosmas Etochos Academy in Paliambela (Greece) had awarded a Golden Cross and a diploma to His Holiness Patriarch Pimen in recognition of his services and in connection with the Academy's participation in the celebrations of the Millennium of the Baptism of Russ. On behalf of the Greek Academy, Metropolitan Filaret presented the Golden Cross and the diploma to His Holiness Patriarch Pimen.

The Primate of the Russian Orthodox Church was felicitated and the best wishes were expressed to him: on behalf of His Beatitude Patriarch Ignatios IV of Antioch—by Bishop Niphon of Philippopolis, dean of the Antiochene Metochion in Moscow; on behalf of His Holiness Patriarch Maksim of Bulgaria—by Archimandrite Gavriil, dean of the Bulgarian Metochion in Moscow. Metropolitan Pitirim of Volokolamsk and Yuriev felicitated His Holiness Patriarch Pimen on behalf of the clerics, the church council and parishioners of St. Pimen's Church in Moscow where on the name-day of the Primate of the Russian Orthodox Church Vladyka Pitirim celebrated Divine Liturgy. Monsignor Dr. Albert Rauch, Director of the Institute for Eastern Churches in Regensburg (FRG), felicitated His Holiness on behalf of all the participants in the International Church Study Conference devoted to the 400th anniversary of the establishment of the Patriarchate in the Russian Church held in Moscow. Salutatory addresses were delivered by Archbishop Pimen of Saratov and Volgograd, and Archimandrite Tikhon, Father Superior of St. Daniel's Monastery.

His Holiness Patriarch Pimen delivered a speech in response.

On the name-day of His Holiness Patriarch Pimen festal divine services and molebens were conducted in all churches of the Russian Orthodox Church.

His Holiness Patriarch Pimen receiving congratulations on his name-day in the Patriarchal and Synodal Residence in St. Daniel's Monastery

ARCHIMANDRITE VLADIMIR KANTARYAN NOMINATED AND CONSECRATED BISHOP OF KISHINEV AND MOLDAVIA

By an ukase of His Holiness Patriarch Pimen of Moscow and All Russia and the decision of the Holy Synod of July 7, 1989, Archimandrite Vladimir Kantaryan, Secretary of the Chernovtsy Diocesan Administration, was designated Bishop of Kishinev and Moldavia.

On July 20, 1989, at the Patriarchal Cathedral of the Epiphany in Moscow, the nomination of Archimandrite Vladimir as Bishop of Kishinev and Moldavia was conducted by metropolitans—Yuvenaly of Krutitsy and Kolomna; Vladimir of Rostov and Novocherkask, Patriarchal Exarch to Western Europe; Pitirim of Volokolamsk and Yuriev; Gedeon of Novosibirsk and Barnaul; Serapion of Tula and Belev; archbishops—Leonty of Orenburg and Buzuluk; Maksim of Mogilev and Mstislav; Varnava of Cheboksary and Chuvashia; Kliment of Serpukhov; bishops—Ilian of Kaluga and Borovsk; Antony of Chernovtsy and Bukovina; Lev of Tashkent and Central Asia; Paisy of Orel and Bryansk; Mark of Argentina and South America, Patriarchal Exarch to Central and South America; Viktor of Kalinin and Kashin; Antony of Vilno and Lithuania, Sergiy of Azov.

During the nomination Archimandrite Vladimir delivered the following address:

"Your Eminences and Graces, God-wise archpastors and merciful fathers, at this sacred moment for me, I stand before you, God-wise archpastors, *in weakness, and in fear, and in much trembling* (1 Cor. 2.3).

"I thank the All-Merciful God for His great charity and forbearance with my weakness for, seeing my humble service, He not only does not turn His countenance away from me but is calling me through His Holiness Patriarch Pimen and members



of the Holy Synod to a loftier and more responsible ministry.

"I beg of you, on this momentous day and at this crucial hour, to fortify me in my weakness with your hierarchal prayers so that the grace given me through your reverences will not be in vain (1 Cor. 15.10), but will increase with good fruit to the glory of God and His Holy Church.

"Episcopacy is a constant and difficult feat which even holy men of great and strong spirit have declined. The words of St. John Chrysostom also fill me with fear: 'The good pastor—the bishop—at all times has to labour and bear as much as thousands of martyrs.'

"I have always dreamt of a humble pastoral ministry. Fifteen years ago I received with trepidation the grace of the deaconate and priesthood at the Cathedral Church of the Dormition in Smolensk. And ever since then the Smolensk Hodegetria has become my Guide. She led me to the Cathedral Church of St. Nicholas in the city of Chernovtsy where,

apart from service at the cathedral I was under obedience for several years as secretary of the diocesan administration. Today through God's mercy, I am receiving episcopal grace before the miraculous Kazan Icon of the Mother of God. I believe that the Queen of Heaven will not deprive me of Her protection in the future too and that 'the grace divine which always healeth that which is infirm, and completeth that which is wanting' will heal my infirmity and give me help.

"Therefore, having heard the decision of the Holy Synod elevating me to the dignity of bishop, I humbly obey trusting that God's strength is made perfect in weakness (2 Cor. 12. 9).

"Now I turn my prayerful gaze to St. Nicholas the Miracle Worker, my patron and intercessor in Holy Baptism, and to Prince St. Vladimir, the enlightener of Russia, my patron saint in monasticism. May these saints be my rule of faith and model of meekness and examples of apostolic ministry.

"I humbly ask the Primate of our Church, His Holiness Patriarch Pimen, and you, Your Eminences and Graces, to offer your holy prayers to the Lord that He may bless, make wise and fortify me in my new ministry and grant me strength in this great feat to labour to the glory of His name and for the salvation of the human souls entrusted to me.

"I filially thank the Primate of our Church, His Holiness Patriarch, the members of the Holy Synod and all the God-loving hierarchs now present in the patriarchal cathedral, as well as my Vladyka Antony of Chernovtsy, for their confidence in me.

"The changes in my life are coinciding with the times of change in our country. Wider opportunities are opening before our Church and her members: churches are

monasteries are being opened, members of the flock, clergy, and the ecclesiastical hierarchy are taking ever more active part in the life of society and solution of its problems. In this connection I see my election to the apostolic ministry as God's call to increase my own and my flock's efforts in the service of God and men, in renewing our society.

"Ahead of me is episcopal obedience to the Mother Church in the glorious land of Moldavia, where people are pious and God-loving as it is well known. This makes me happy and I believe it will strengthen me in my forthcoming ministry, and, through your prayers, may it be a service of love and piety. May the Lord bless my multinational flock to abide in mutual accord, *in unity of the spirit and in the bond of peace* (Eph. 4. 3).

"I beg of you, bishops of God, to offer your holy prayers to the Lord that He may strengthen the Church and our country and me a worthy servant of His in righteousness and truth in the spirit of Christian love to the glory of His most holy name. Amen."

* * *

On July 21, 1989, the Feast of the Kazan Icon of the Mother of God, the hierarchs who took part in the nomination consecrated archimandrite Vladimir Bishop of Kishinev and Moldavia during Divine Liturgy celebrated at the Patriarchal Cathedral of the Epiphany.

At the end of Divine Liturgy, Metropolitan Yuvenaly, presenting the crosier to the newly consecrated Bishop Vladimir delivered an exhortation:

"Your Grace Bishop Vladimir, 'Divine Providence, through the visible will of the supreme authority of the Holy Church, has called you to a great ministry. Today at Divine Liturgy through the laying on of our hands, of your brethren's, you have received the episcopal grace, which has been transmitted in succession over the two thousand years in the Christian



Hierarchs participants in the consecration and the newly-consecrated Bishop Vladimir of Kishinev and Moldavia (extreme right, first row)

Church from the Holy Apostles. You have received the power given by the Chief Shepherd our Lord *to feed the church of God which he hath purchased with his own blood* (Acts 20. 28).

"The grace-filled life of the Church encompasses the entire Universe and the whole of mankind. The mysterious but real salvation of men carried out through Christ's redemptive act of the Cross was plainly expressed by St. Irenaeus of Lyons: 'He Who has summed up in Himself all nations dispersed from Adam downwards, and all languages and generations of men together with Adam himself.' The Church is a society of saints, one body of grace, *where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all* (Col. 3. 11). Although the Local Churches bear historical and national names, they unite through the Christian faith all the peoples without exception of the land in which the salvatory mission of a given

Church is being carried out. An example of this is our Russian Orthodox Church with her numerous nationalities, each with its own language, culture and history. Among the innumerable host of saints who shone forth in the land of Russia, there are representatives of these nationalities.

"The spiritual lot of your apostolic acts—the Diocese of Kishinev and Moldavia, is a blessed abode of God. Still fresh in the memory are the celebrations of the Millennium of the Baptism of Russ and the canonization of saints among whom one would like to mark especially St. Paisy Velichkovsky whose spiritual, ascetic and scholarly life and activities revived piety and faith in many parts of our country.

"Today, when we are witnessing, on the one hand, a fall in morality and cooling of faith, and on the other, their tangible revival, the image of this saint should inspire you to sacrificial service with firm trust in the spiritual transfiguration of thy children, for

we know that God is powerful and out of stones can raise up children (Mt. 3.9; Lk. 3.8).

"In your diocese we observe today an inspiring phenomenon of spiritual revival of the holy cloisters; lighted again are the lamps of prayer in hundreds of churches, and just as to a life-giving source people are turning to Christ's teaching which is *quick and powerful* (Heb. 4. 12). And it behoves you to establish ecclesiastical life with pastoral wisdom remembering the admonitions of St. Paul to his disciple Timothy: *I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure* (1 Tim. 5. 21-22).

"Over the centuries we came to understand the entire wisdom of the ecclesiastical institutions and the power of the spiritual influence exerted by the personal example of the archpastor upon his children. Just as to each one of us, the call and requirements of the Church are addressed to you today: *A bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers* (Tit. 1. 7-9).

"According to Church custom,

the newly consecrated bishop must be advised regarding his administration. I consider it timely to remind you, beloved brother, of the decision of the Jubilee Local Council, in connection with the adoption and introduction into life of the Statute of the Russian Orthodox Church which was passed to disclose more fully the conciliar nature of the Church: 'When a pastor is given an important role in the life of the parochial community he must fulfil strictly the commandment of the Apostle to *feed the flock of God... taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock* (1 Pet. 5. 2-3).'

"In fulfilment of the Christian calling to be the salt of the earth and the light of the world (Mt. 5. 13-14), the Local Council proclaims the extreme importance of caring for the moral purity of the clergy, monks, nuns and all the children of the Church. It is necessary to choose for the priesthood the best candidates educated in the spirit of Christian virtues and lofty civic duty so that they, having received the grace of priesthood, may be vivid examples before men (Mt. 5. 16).

"At your nomination you confessed your weakness and unworthiness, but know you that it is not human power, but divine grace that accomplishes our mission. May the words of the Lord spoken to St. Paul be a constant reminder of this: *My grace is sufficient for thee; for my strength is made perfect in weakness* (2 Cor. 12.9).

"Beloved Vldyka, you are standing before us as a man setting out on a distant journey. We are striving with our exhortation to inspire and supply you with everything necessary for this spiritual journey. But every traveller needs a staff to lean on, therefore take this crosier which is a symbol of a bishop's power and strength and a visible sign of God's guidance in his ministry. With these particular words start in peace and love upon your forthcoming ministry, carrying to your flock God's blessing and Christ's grace. And now from this holy place bless them and God's people present here who have been praying fervently together with us for thy sanctification."

* * *

Bishop Vladimir (secular name Nikolai Kantaryan) was born on August 18, 1919 in the village of Kolenkovtsy, Kholm District, Chernovtsy Region, into a workman's family.

In 1969, he finished secondary school. From 1970 to 1973 he served in the Soviet Army and then was an employee of the Smolensk Diocesan Administration. On May 22, 1974, Bishop Feodosy (Smolensk and Vyazma (now Archbishop of Omsk and Tyumen)) ordained him a deacon and on May 22, 1976, priest to serve in the Cathedral Church of the Dormition in Smolensk. Since 1981 he was a member of the clergy of the Cathedral Church of St. Nicholas in Chernovtsy and from 1983, secretary of the Chernovtsy Diocesan Administration. November 29, 1987, Bishop Antony (Chernovtsy and Bukovina) professed him with the name Vladimir in honour of Prince Vladimir, Equal to the Apostles and in 1988 he was raised to the rank of archimandrite.

In 1981 he finished extramurally the Moscow Theological Seminary; at present he is taking the 4th year extramural course of the Moscow Theological Academy.

Church Festivities on the Banks of the Neva

"The Orthodox Grand Prince St. Aleksandr, pray to God for us!" This church canticle resounded repeatedly under the vaults of the Holy Trinity Cathedral of St. Aleksandr Nevsky Lavra where thousands of Leningrad worshippers gathered on September 12, 1989, to honour the memory of the Heavenly patron of the city on the Neva.

Prince Aleksandr was named Nevsky after his troops routed the foreign forces which invaded the Novgorod lands. A son of Grand Prince Yaroslav Iaroslavovich, Aleksandr spent his youth in Novgorod, of which he was made the prince by his father in 1228. When in 1237 Pope Gregory IX organized a crusade to conquer Russian lands, Prince Aleksandr with his troops went to defend the Orthodox Motherland, and on July 15, 1240, in a battle on the Neva, at the mouth of the River Izhora, defeated the crusaders led by Swedish military leader Birger. This event was recalled in an oration delivered by Metropolitan Aleksy of Leningrad and Novgorod, who headed the festivities commemorating the saintly prince.

The memory of the Orthodox Prince St. Aleksandr is also venerated in neighbouring Estonia. It is not fortuitous that the Orthodox cathedral in Tallinn bears his name. On April 5, 1242, Prince Aleksandr led the Russian troops in the battle against the knights of the Teutonic Order on Lake Chudskoe. The invading troops were routed, and the Western borders of the Russian lands became more secure for many years to come.

Vis-à-vis the East, the Prince had to resort to a different strategy. Having become the Grand Prince of Vladimir in 1252, he had to deal with a much stronger enemy—the Tatar-Mongols. He travelled to the Horde on four occasions and, thanks to his flexible policy, saved Eastern borderlands of Russ from destruction. On November 14, 1263, on his way back from the Horde, he fell ill and died in Gorodets Volzhsky. In his person the Land of Russia lost a great zealot of piety and patriot, who, in the words of a chronicler, "laboured a great deal for the Russian land, for Novgorod, and for Pskov, for the entire great principedom, and giving his life for the Orthodox faith." The Grand Prince was buried in Vladimir, "and the venerable body of the saintly man was deposited in the Monastery of the Nativity of the Most Pure Mother of God." An exponent of the people's will, the Russian Church canonized him, and in 1380 his relics were invented. The memory of the saintly Prince has been retained through centuries. When Peter the Great founded a new capital on the banks of the Neva, he ordered that a monastery be built dedicated to Aleksandr Nevsky. In 1723, he visited the monastery and gave the order "that the relics of the Orthodox Grand Prince St. Aleksandr Nevsky, now in Vladimir's Nativity Monastery, be translated to that monastery St. Aleksandr Nevsky" [1].

The tsar's ukase, printed on pages yellowed with time, is of special interest today. It contains detailed instructions of how Aleksandr's relics should be brought to St. Petersburg: "To translate those relics, first, a convenient shrine is to be made which should have enough room to hold the reliquary with the relics of the saint and is to have a decent canopy over it, and the shrine and the canopy over it are to be carried by people by turns, for which purpose an adequate number of men from among trade people, coachmen and peasants are to be taken in all towns and villages, no matter under whose authority they might be, and okolnichy Mikhail Vasilyevich Sobakin as well as the Archimandrite of the Nativity Monastery are to supervise the translation, and a chief officer, as well as a non-commissioned officer with twenty dragoons are to be detailed from the Moscow garrison to accompany those relics; and those people, both members of the clergy and secular men, are to be given coachmen's carts from the Coachmen's Department to travel from Vladimir to St. Petersburg, and the travelling allowance is to be provided by the State Office" [2].

Peter the Great's ukase provided for various precautionary measures in translating the relics: "Those relics are to be carried at a moderate pace, with due consideration for the locality and terrain, so that there should be no undue retardment in convenient places and no harmful speed should be permitted in inconvenient ones; the okolnichy, the Archimandrite, the chief officer and the dragoons must be constantly present at those relics and see that no foul language is used by anyone and no indecent act by anyone is permitted, and that shrine must be protected from moisture and other unexpected damages."

Taken into consideration were also such possible dangers as fires. The ukase said on this score: "For better security and, especially, to prevent accidental fires, no stops should be made with those relics in the towns and villages lying along the route, and, where needed, field-camps are to be made, and the relics should be kept in a tent which is to be provided by the Tent Chamber in Moscow."

Instructions were given to duly venerate the relics of the Orthodox Prince during their translation, for which purpose it was found necessary to notify residents of the towns and villages, which lay on the route, in good time: "When these [the relics] approach some town or village, the okolnichy is to send messengers to voivodes and other civilian commanders in towns and secular residents in villages who must see to it that at their places these relics are met and forwarded with due honours."

In his ukase of June 4, 1723, Peter the Great ordered that the venerated relics be brought to St. Petersburg without undue delay and set the date for

their arrival to the northern capital: "No time should be wasted on the route, so that the holy relics be brought to St. Petersburg around August 20 or, at least, not later than August 25, which is the dead-line." It was proposed to bring the holy relics solemnly to St. Aleksandr Nevsky Monastery on August 30, the day when the Nystad peace was concluded with Sweden.

A special ritual was elaborated to meet the relics of the saintly prince. The ukase stated that the emperor should be notified in good time about their arrival to the environs of the capital: "When they approach St. Petersburg, a special messenger is to be sent beforehand with a report and, stopping in the Vologodskaya coachmen's suburb, wait for instructions about the arrival." However, quite explicable delays occurred in the process of the implementation of this plan, and there followed a new ukase enjoining not to hurry with the procession and, on arriving at Shlisselburg, to place the shrine in the local Church of the Annunciation and this was done on October 1, 1723. The relics were kept there till August of the next year, 1724 [3].

Peter the Great's ukase is so detailed that one can easily visualise the process of the translation of the shrine from Vladimir to the banks of the Neva. As to the solemn, ceremonial meeting of the relics in St. Petersburg, we have a description of it by an eye-witness of this event—Berhgoitz, member of a diplomatic mission, gentleman of the bed-chamber of Duke Karl Friedrich of Holstein; he was in St. Petersburg in 1724 in the Duke's retinue and was present at this ceremony.

To meet the relics at St. Aleksandr Nevsky Monastery, a flotilla was ordered to set off from the Neva delta, where St. Petersburg was founded, up the stream, following a sharp bend of the river. The German envoy wrote in his diary on September 12 (August 40, Old Style): "On Sunday, at 5 a. m., three gunshots gave a signal for all small vessels to set off for St. Aleksandr Nevsky Monastery, and at about 10 o'clock the same signal resounded for all wooden barges and other boats" [4].

The flotilla, which cast anchor at the monastery, consisted of many vessels, on one of which—a little old boat, the forerunner and pioneer of the whole Russian fleet—fluttered the state flag. "When all the vessels lined up, namely, at about one o'clock in the afternoon, the coffin with the relics of St. Aleksandr came in sight," the German author writes. "It was transported by a big admiral's galley having three big guns in front. It stood under a huge canopy, and the galley was followed by the emperor's yacht called 'Princess Elizaveta'. As soon as the admiral's galley came nearer, it was met with a salute, first by the famous little boat, which rode at anchor in front of all other vessels and fired from small guns, and then by the rest of the flotilla. 'Princess Elizaveta' responded with her own guns."

This solemn ceremony was attended by Peter the Great with his retinue, members of the royal family and guests of honour. The emperor arrived in good

time on a galley to the Izhora mouth where in 1240 Aleksandr Nevsky defeated the enemy. Peter reverentially took the shrine from the yacht, placed it on the galley and ordered dignitaries to row, taking the helm himself. The voyage was accompanied by an uninterrupted cannonade.

The German author describes in detail the ceremony of the transfer of the relics from the vessel to the river bank: "When the admiral's galley moored at the specially made landing-stage, and the coffin was brought to the bank, all vessels fired their cannon twice. Thereupon the officers ceremonially carried the coffin to the monastery. This gilded silver coffin was carried under a big velvet canopy topped with a silver crucifix. All the clergymen robed in gorgeous vestments met it at the bridge. They then walked in front of the coffin and behind it. The emperor was among the singers who walked in front, while other Russian gentlemen walked either in front of the coffin, or behind it. During this procession bells were ringing, and nothing could be seen except for a boundless sea of onlookers who crossed themselves and bowed."

The holy relics were brought to the church, which that same day was consecrated in the name of St. Aleksandr Nevsky. It was also then that a decision was taken to celebrate the feast of the translation of the relics annually on August 30 (September 12, New Style). This is what the German envoy tells us: "The chapel of the new monastery, where the relics of the saint were to stay till the construction of the main church and the entire monastery (only half-built) is completed, was consecrated on the morning of that day. It was a whole storey above the ground; therefore a big and wide terrace led up to it, and it was along this terrace that the coffin was brought there. As soon as it was stationed in place, a flag hung out of the window as a signal to start cannonade for the third time. Thereupon the clergymen performed several ceremonies in the chapel, after which a very important church dignitary delivered an oration in praise of St. Aleksandr Nevsky, which lasted for about an hour. Following it, some other ceremonies were held, and then His Majesty, just as other high-ranking personalities and all those who were present at the ceremony, proceeded to their vessels... In the evening the city was illuminated."

Afterwards, the relics of St. Aleksandr Nevsky were placed in a big 86-pood* silver sepulchre, which, on orders from Empress Elizaveta Petrovna, was made of the first silver to be brought from the Kolyvan mines. On the right side of the shrine words from M. V. Lomonosov's poem in praise of the deceased saintly man were inscribed.

In 1790 the construction of the new Cathedral of the Holy Trinity was completed; on August 12 (September 12) the cathedral was consecrated and the relics of St. Aleksandr Nevsky were translated there.

* 1 pood equals 16.38 kg.

Shortly before his death in 1725, Peter the Great constituted the Order of St. Aleksandr Nevsky. Subsequently, a tradition was formed, in accordance with which on the Feast of St. Aleksandr Nevsky those decorated with this Order held a solemn procession from the Admiralty building to St. Aleksandr Nevsky Lavra to venerate at his relics. This tradition was broken during the First World War. There was no solemn procession to the Lavra in 1916, and a few years later severe trials befell the cloister. In the 1920s it was closed down, and the shrine containing the relics of the saint was transferred to the store-room of the former Cathedral of the Kazan Icon of the Mother of God turned into the Museum of the History of Religion and Atheism, while the silver sepulchre found itself in the Hermitage Museum of Leningrad.

During the Great Patriotic War (1941-1945) military feats of Aleksandr Nevsky inspired Soviet fighting men in the struggle against the enemy. In 1942, a military Order of Aleksandr Nevsky was instituted, and upwards of 42,000 people were decorated with it during the war. In the mid-1950s, divine services were resumed in the Holy Trinity Cathedral of the former St. Aleksandr Nevsky Lavra. But it was not until 1989 that the holy relics of Orthodox Prince Aleksandr returned to the cathedral church. The new translation of the relics from the museum to St. Aleksandr Nevsky Lavra took place on June 3. And in autumn, on the Feast of St. Aleksandr Nevsky, another old tradition was revived. On September 12, when the festal procession with the holy relics around the Holy Trinity Cathedral was over, Metropolitan Aleksy of Leningrad and Novgorod felicitated the participants in the solemnities on the feast and then delivered an oration, greeting the holders of the Order of Aleksandr Nevsky, decorated

for personal courage and valour displayed during the Great Patriotic War, who assembled in St. Aleksandr Nevsky's Lavra on that day.

Of the 13 holders of this Order, who now live in Leningrad, only five were able to attend the church festivities. To the peal of bells the Metropolitan cordially felicitated the war veterans. "Now this festival has been revived", wrote *Leningradskaya Pravda*, "and with each year it will approach the old traditions, the customs of our fathers" [5]. The question has now been raised in the press about the need to remove from the Lavra grounds all organizations which have nothing to do with it, and to set up a cultural centre there. We are on the threshold of great jubilees—the 750th anniversary of the Battle of the Neva (1240-1990) and the bicentenary of the Holy Trinity Cathedral Church (1790-1990), which prompt us also to speak about returning the sepulchre of St. Aleksandr Nevsky from the Hermitage Museum to where it belongs, so that the words of the church canticle praising the Saint Orthodox Prince could be heard in front of it again.

SOURCE MATERIAL

1. Ukase No. 4241 of June 4, 1723. "On the Translation of the Relics of St. Aleksandr Nevsky from Vladimir to St. Aleksandr Nevsky Monastery". In: *Polnoye sobranie zakonov Rossiyskoi imperii* (The Code of Laws of the Russian Empire). St. Petersburg, 1830, vol. VII, p. 75.
2. *Ibid.*
3. See: Lavry, monastyri i khramy na Sv. Rusi. S.-Peterburgskaya eparkhia. (Lavras, Cloisters and Churches in Holy Russ. The St. Petersburg Diocese). St. Petersburg, 1908, p. 9.
4. *Dnevnik kamer-yunkera Berhgoltsa* (The Diary of Gentleman of the Bed-Chamber Berhgolts). Moscow, 1863, Part IV, p. 83.
5. Yu. Smirnov. "The Glory of Ancestors Lives on Through Centuries". *Leningradskaya pravda*, September 13, 1989.

Archimandrite AVGUSTIN

The Cathedral Church in Vladimir

For the 800th anniversary of its foundation

In 6697 (1189) the Cathedral Church of the Holy Theotokos was consecrated by the blessed Bishop Luka, under Grand Prince Vsevolod, and his son Konstantin, and his son-in-law Rostislav Yaroslavich, and joy was great in the town of Volodimer, and the consecration took place on the eve of the Dormition of the Holy Theotokos (Lavrenty's Chronicle).

For eight centuries already the white-stone cathedral, standing on the high bank of the River Klyazma, has been adorning the Land of Russia. The Dormition Cathedral Church was founded in 990. The genealogical book of tsars describes the event as follows: "In 6498, 990 A. D., the blessed Vladimir left Kiev and moved to the land of Suzdal, taking two shops along ... and baptizing all people in the land of Suzdal; he founded a bright and beautiful town

there on the River Klyazma, and named it Vladimir, after himself, and set up a wooden church in it in honour of the Dormition of the Most Holy Theotokos." This church, made of oak logs, burnt down, having stood for 165 years.

When Prince St. Andrei Bogolyubsky, the son of Prince Yuri Dolgoruky, settled in Vladimir in 1155, the inconspicuous town was turned into the capital of the principality in North-Eastern Russ. On the site

of the burnt down church, Prince Andrei "founded a church of stone". The white stone used in the construction, was brought from the Volga Bulgaria. And architects were invited by Prince Andrei from Germany. The church was completed in three years. The exterior of the Dormition Cathedral reminded that of the Church of the Protecting Veil on the River Nerl and the St. Demetrios Cathedral in Vladimir, both built at about the same time. The walls of the cathedral were faced with white marble. The roof was made of copper sheets and coated with silver. The cathedral was crowned with one gilt dome surmounted with a four-ended cross coated with costly Arabian red copper. Its interior was painted by Greek master-craftsmen. The iconostasis was lavishly decorated with gold and precious stones. The cathedral was lit by four big golden and twelve silver chandeliers. Golden and silver church utensils, airs and veils embroidered with gold and pearls added to the splendour of the church. Admiring its beauty, contemporaries likened it to Solomon's temple.

It was here, in the Dormition Cathedral, as in a wondrous shrine, that Prince St. Andrei placed the miracle-working icon of the Mother of God which he had brought from Vyshgorod. Since that time it came to be known as the Vladimir icon, and the Dormition Cathedral in Vladimir became the principal church of the whole of the Land of Russia.

After Andrei Bogolyubsky's death of a martyr in 1174, when internecine strife between princes flared up in Vladimir, the cathedral was subjected to plunder, and Prince Gleb, who had a hand in overthrowing Prince Mikhail of Vladimir, took the Vladimir Icon of the Mother of God away to the place of his residence in Ryazan. However, some time later, Prince Mikhail managed to regain his reign in Vladimir, and the icon was returned to the Dormition Cathedral. After Prince Mikhail's demise the Grand Prince's throne in Vladimir was ascended by Vsevolod III nicknamed "The Big Nest" (baptismal name—Dimitry), Andrei Bogolyubsky's brother.

In the very first days of his rule as Grand Prince, Vsevolod was granted a vision: he saw "the Mother of God and the whole city that seemed to stand in the air". This confirmed him in his belief that he would not be denied Heavenly help.

In 1185, Bishop Luka, "a man meek and humble in speech and acts", was inducted into the Vladimir See with Vsevolod's assistance. A month after his consecration a terrible fire devastated a large part of the town. The Dormition Cathedral was seriously damaged—only the miracle-working Vladimir Icon survived.

Grief-stricken, with tears in his eyes, Grand Prince Vsevolod gazed at the Dormition Cathedral destroyed by fire. As he set about restoring it, he decided to preserve the surviving walls, when erecting new ones. The restored church was crowned with five domes: the central one was gilded and the other four, placed at the corners, were coated with silver. Wide apertures were made in the walls spared by fire

which were now inside the cathedral. Thus, pillars were formed which were linked by arches. A burial-vault was made in galleries between the walls, and tombs of the deceased church hierarchs, Vladimir princes and members of their families were installed in the hollows made in the new walls. Greek master-craftsmen, invited from Constantinople, painted murals. Thus, in place of the old one, a new majestic and handsome cathedral of the size and proportions unknown in Russ at that time, was erected.

On August 11, 1189, shortly before its patronal feast—the Dormition of the Most Holy Mother of God—the cathedral was solemnly consecrated by Bishop Luka.

During the fire of June 23, 1193, which destroyed half of the town, 14 Vladimir churches burnt down. The Dormition Cathedral was also damaged: its outer walls were singed and blackened with smoke. Soon, however, the cathedral was restored...

In 1218, Grand Prince Vsevolod was succeeded by his son Georgy, who helped Bishop Simon to be inducted to the Vladimir See. In 1227, upon his demise, Hegumen Mitrofan of the Monastery of the Nativity of the Blessed Virgin, was elevated to the Vladimir Episcopal Throne.

In the spring of 1230, under Bishop Mitrofan, relics of St. Avraamy the Martyr were translated to Vladimir.

That same year, as Lavrenty's Chronicle says, the town of Vladimir was afflicted by an earthquake. "In the year 6738, on the 3rd day of the month of May, Friday, the Feast of St. Feodosy, the Hegumen of Kiev-Pechery Monastery, when the Holy Gospel was read at Divine Liturgy celebrated in the Cathedral Church of the Holy Theotokos in Vladimir, earth began to quake, and the church, the refectory, icons on the walls and chandeliers with candles quivered, and people were wonder-struck." Thanks to God's grace the Dormition Cathedral was not damaged.

In February 1238, a terrible calamity befell Vladimir: the Tatar-Mongol hordes, led by Khan Batu, took the town by storm. Many of its residents, including Bishop Mitrofan and the Prince's family, took shelter behind the strong walls of the Dormition Cathedral. Having ravaged the town, the nomads rushed to the cathedral church. They broke into it, killed people brutally and then set fire to the church. Its internal decoration burnt down completely. Bishop Mitrofan and all members of the Prince's family perished in fire. Before dying a martyr's death, Bishop Mitrofan professed Grand Princess Agafia, her daughters, grandchildren and other women in the great schema and administered Holy Communion to them. The miracle-working Vladimir Icon of the Mother of God remained intact, although all its decorations were plundered.

And once again what was left of the Dormition Cathedral were the walls singed by fire and blackened with smoke. In March 1238, Grand Prince Georgy of Vladimir was killed in battle, fighting against Batu.

on the River Syt. The *yarlyk* (edict.—*Tr.*) for Grand Princedom was received from the Tatars by his brother, Yaroslav Vsevolodovich.

Grand Prince Yaroslav had the Dormition Cathedral repaired and the miracle-working Vladimir Icon of the Mother of God adorned. In 1239, the body of Grand Prince Georgy was translated from Rostov to the Vladimir cathedral.

Grand Prince Yaroslav Vsevolodovich did much for the Russian land. On September 30, 1246, he died on his way from China to Vladimir, and was buried in the Dormition Cathedral.

In 1252, Aleksandr Nevsky, Yaroslav's son, was elevated to the Grand Prince's throne. The solemn ceremony was conducted by Metropolitan Kirill in the Dormition Cathedral. Aleksandr Yaroslavich spared no effort to defend the Russian Church and people from the cruel oppressors. He spent his life in feats of arms and labours for the good of the Church and the Motherland. "In 6771 (1263.—*Ed.*)," a chronicler writes, "Prince Aleksandr was very ill when he returned from the Tatars, and he came to Gorodets in autumn, and on November 14 he was professed on the Feast of St. Philip the Apostle, died that same night and was carted to Vladimir." After a solemn funeral service conducted in the Vladimir Cathedral of the Dormition, the coffin with the body of Grand Prince Aleksandr, Aleksey in schema, was brought to the Vladimir Monastery of the Nativity of the Blessed Virgin and interred in the cloister's cathedral church.

In 1274, a Church Council was held in the Dormition Cathedral of Vladimir. Chaired by Metropolitan Kirill, it adopted 12 rules, which were later incorporated in the *Nomocanon* and other collections under the title: "Metropolitan Kirill's Rule". Metropolitan Kirill spent much time in Vladimir. With his blessing, the Dormition Cathedral was repaired in 1280. Historian Muravyov wrote: "This metropolitan, seeing that Kiev was totally ravaged and poorly administered, spent little time in Kiev, staying mostly in Vladimir, which at that time was the famous capital city of princes..."

In 1299, his successor, Metropolitan Maksim of Kiev, transferred the Primatial See to Vladimir after the vision of the Mother of God, Who granted Her blessing to him. Maksim's icon of the Mother of God (feast day—April 18) was painted in memory of this vision. Metropolitan Maksim, who ruled the Russian Church for 22 years, was buried in the Dormition Cathedral.

His Eminence Metropolitan Maksim was succeeded by Metropolitan Petr, a prominent church and political leader of 14th-century Russ, who was elevated to the Primatial Throne by Patriarch Athanasios of Constantinople. Having spent a year in Kiev, Metropolitan Petr moved to Vladimir. In 1312, he travelled to the Horde where he got a deed from Khan Uzbek, protecting the rights of the Russian clergy. He held the Vladimir See for twenty years and, foreseeing the future elevation of Moscow,

transferred the Primatial Throne there in 1325. In August 1326, a cathedral in honour of the Dormition of the Mother of God was founded in the Moscow Kremlin with his blessing after the pattern of the Vladimir cathedral.

In 1352-1354, the Vladimir See was administered by Aleksey, the future Metropolitan of Kiev, in the dignity of bishop. Having become Metropolitan of Kiev, he continued to show concern for the ancient land of Vladimir. In 1365, the old cloister of Sts. Constantine and Helena was restored in Vladimir with his blessing.

With the elevation of Moscow, Vladimir began gradually to lose its significance. But there, in the ancient Dormition Cathedral, was a great shrine of the Russian Church—the Vladimir Icon of the Mother of God. According to chronicles, Russian hierarchs and princes often visited the Dormition Church. In 1380, the troops led by Grand Prince Dimitry Donskoi set off for the Battle on the Kulikovo Plain after a farewell prayer in the Dormition Cathedral.

In 1395, the Vladimir Icon was translated to Moscow to protect it from inclement Tamerlane. Through the intercession of the Queen of Heaven, Moscow and the whole Russian land were protected from the enemy. Since that time the Vladimir Icon has been in Moscow. Metropolitans and Patriarchs of All Russia were elected to the Primatial Throne in front of this icon kept in the Dormition Cathedral of the Moscow Kremlin. In the Vladimir Cathedral of the Dormition the miracle-working Vladimir Icon of the Mother of God was replaced by a copy painted by Metropolitan Petr when he was still a hegumen.

The victory won on the Kulikovo Plain provoked an enormous uplift of spiritual and moral forces of the Russian people, promoting the flourishing of culture and education. In 1408, on orders from Grand Prince Vasily Dimitrievich of Moscow, painters Andrei Rublev and Daniil Ikonnikov (Cherny) arrived in Vladimir to restore and renovate the frescoes of the Dormition Cathedral. During that period St. Andrei Rublev painted about 20 icons for the iconostasis of the Dormition Cathedral. When the restoration work was completed, Metropolitan Foty, who arrived in Vladimir from Moscow, found the cathedral to be excellently painted and beautifully decorated.

In 1411, the Horde tsarevich Talycha took the town of Vladimir, plundered and burnt it down, exterminating many of its residents. The Dormition Cathedral was ravaged, too. Father Patriky, the cathedral's ecclesiarch, refused to give away church treasures—precious vessels and utensils—to the plunderers, and was brutally martyred.

Vladimir gradually became an ordinary Russian town. However, in spite of the fact that since 1328 Moscow became the capital of the Russian state, elevation to the "Great Moscow throne" was carried out in Vladimir's Dormition Cathedral until 1428.

In 1518, icons from the Dormition Cathedral were brought from Vladimir to Moscow for restoration. Two years later the renovated icons were returned

to the cathedral church. In 1608, Polish-Lithuanian invaders approached Vladimir but could not take it: the prayerful intercession of Prince St. Gleb, Miracle Worker of Vladimir, saved the town from destruction. In 1645, the incorruptible relics of Orthodox Grand Prince St. Georgy were invented in the Dormition Cathedral. In 1702, a decision was taken to glorify in all churches the Orthodox Grand Prince St. Andrei Bogolyubsky and his son Gleb, Miracle Workers of Vladimir.

In 1744, by an ukase of Empress Elizaveta Petrovna, an independent episcopal see was re-established in Vladimir, with the Dormition Cathedral becoming its cathedral church. Archimandrite Platon (Petrunkovich; 1748-1757) of the stauropegion Monastery of the Nativity became the first bishop of Vladimir. He was succeeded in the Vladimir See by Archbishop Antony (1757-1762), tsarevich of Georgia, son of tsar Iesei and Elena (born tsarevna of Kakhetia), who came to Russia in the dignity of Catholics of Georgia.

In 1771, in connection with Vladimir residents' deliverance from plague, it was decided to hold processions with the miracle-working Bogolyubovo Icon of the Mother of God from the Bogolyubovo Monastery to the Dormition Cathedral.

In 1767, Empress Catherine II visited Vladimir. Having seen "the decrepit state and poverty of decoration" in the Dormition Cathedral, she donated 14,000 rubles for repairs, church utensils and vestments for the clergy. By 1774, the repairs of the Dormition Cathedral had been completed in the main. The old iconostasis was replaced by a new one, executed in baroque and adorned by gilt carving and columns, which has survived to this day. Its gem was the Vladimir Icon of the Mother of God painted by Metropolitan Petr, and all new icons were the work of Strokin, a Vladimir painter. A canopy was built over the altar of the main sanctuary. On May 25, 1774, the newly-repaired Dormition Cathedral was consecrated by Bishop Ieronim (Formakovsky; 1770-1783) of Vladimir.

In 1800, Bishop Ksenofont (Troepolsky; 1800-1821) was appointed to the Vladimir See. During his term, in 1810, a new belfry was built, which has survived. In 1812, when Russia was invaded by Napoleon's armies, the miracle-working Vladimir and Iberian icons of the Mother of God were transferred from Moscow to Vladimir for keeping. At the walls of the Dormition Cathedral residents of Vladimir saw off their townsmen—members of the home guard—to the struggle against Napoleon.

In 1853-1856, Bishop Iustin (Mikhailov; 1850-1863) of Vladimir offered up prayers for Russia's victory in the Crimean War, bid prayerful farewell to the fighting men and blessed them with the miracle-working Vladimir Icon.

In 1860, a side-chapel dedicated to the Orthodox Grand Prince St. Georgy was built, linking the cathedral with the belfry. In 1862, a side-chapel dedicated

to the Miracle of St. Michael the Archangel in Chonae was built inside the belfry and the wooden winding staircase leading to the gallery was replaced in the cathedral by a cast-iron one.

Bishop Iustin was succeeded by Bishop Feofan (Govorov; 1863-1866), a zealot of piety and gifted preacher, who liked the Dormition Cathedral very much and often conducted divine services there. In 1866, at his own request, Bishop Feofan was released from the administration of the Vladimir Diocese and moved to the Dormition Hermitage on the Vysha River where he lived the life of a recluse.

Under Archbishop Antony (Pavlinsky; 1866-1878) an iron-barred fence was built around the Dormition Cathedral, and outside the fence—an almshouse where, starting from the day of its consecration, the Psalter was read round the clock and prayers were constantly said for the repose of the souls of those interred in the Dormition Cathedral and all the deceased Orthodox Christians.

During the term of Archbishop Feognost (Lebedev; 1878-1892), restorers, who surveyed the cathedral uncovered—under plaster, coats of paint and behind the icons—images and ornaments presumably dating to the 12th century. It was decided to restore the murals, add to them the missing elements and details from old drawings, and paint new frescoes in the style of the old ones. This work was entrusted to N. Safonov, a Palekh icon-painter. An archaeological commission headed by I. Zabelin, approved his sketches. During the restoration work, the heating system was installed in the cathedral, and divine services began to be conducted in winter, too.

In July 1891, when the scaffolding was removed, the white-stone cathedral appeared in all its original beauty and grandeur. On September 29, 1891, Archbishop Feognost solemnly consecrated the renovated Cathedral of the Dormition.

Between 1892 and 1904, the ancient Vladimir See was administered by Archbishop Sergy (Spassky; † 1904), a prominent theologian and hagiographer, the author of the well-known fundamental study *The Complete Menology of the East* in two volumes. He was buried in Vladimir's Dormition Cathedral.

After his demise, Bishop Nikon of Vyatka and Slobodskoi was appointed to the ancient Vladimir See. Vladimir residents knew him from his seven-year work as rector of the Vladimir Theological Seminary.

From 1917 to 1922, many divine services were conducted in the Dormition Cathedral by Metropolitan Sergy, the future Patriarch of All Russia.

In 1918, the All-Russia Restoration Commission headed by I. Grabar, cleared 12th-15th-century frescoes from later paintings.

In 1951-1954, frescoes and icons were partially renovated and restored, and the roof, walls, windows and the heating system repaired on the money provided by the Moscow Patriarchate. In the course of the latest biggest repairs undertaken in 1974-1982, the 18th-century carved iconostasis was gilded, and the frescoes and icons renovated, cleared and reinforced.

life-size copies were made from all frescoes. The side domes were gilded, the roof was covered with copper sheets as in times of old, and new copper cornices were gilded.

A majestic temple—the House of the Mother of God—stands on a high river bank. During its history it has witnessed many crucial events: foreign invasions, princes' intestine wars, great fires devastating the

town and its environs. But the Dormition Cathedral, crowned with golden helmet-shaped domes, has stood all trials. And now, within its walls, prayers of Orthodox Christians are offered up to the Throne of the Most High, supported by the intercession of the Mother of God and the saints of the Vladimir land.

Archpriest Vasily VOINAKOV,
Dean of the Dormition Cathedral

Consecration of the Monastery of St. Iosif of Volokolamsk

On May 15, 1989, the Monastery of St. Iosif of Volokolamsk, located in the Volokolamsk Deanery of the Moscow Diocese, was turned over to the Russian Orthodox Church.

The monastery was founded in 1479 by St. Iosif of Volokolamsk. At that time he was forced to leave St. Pafnuty's Monastery in Gorodetsk, of which he was the hegumen, and seek refuge in the state of Boris Vasilyevich of Volokolamsk, brother of Grand Prince Ioann III. Possessing rich experience of spiritual life and guidance, the saintly man set up a cloister based on strict cenobitic rule. He wrote in the monastery's rules: "If you want to live in cenobity, you must reject all things, owning nothing, even a cup, and may thus be saved." Hegumen Iosif was "stern and harsh, he was strictest with himself. Life in his monastery was unbearably cruel and hard, requiring an extreme concentration of will and ultimate dedication. That dedication was linked with a measured, highly equalized and strictly regulated routine" (G. Florovsky. *Ways of Russian Theology*. N. Y., 1979). St. Iosif himself strove for, and guided the monks towards, active, industrious asceticism, justice and charity. The *Life* refers to him as

an "infirm compassion-bearer". The hegumen received villages as presents to the monastery so as to be able to practise charity. "Charity prompted Iosif to carry out good works and convert his monastery into an orphanage and hospice, while setting aside a portion of the cemetery for burial of strangers (*Ibid.*).

V. Klyuchevsky pointed to yet another aspect of the monastery's life. He wrote: "The Monastery of St. Iosif of Volokolamsk left behind numerous mentions about its life in the 16th century in additions scattered in numerous manuscripts kept in its library. A long list of literary works written within the walls of this monastery or by people who came out of it points more graphically

than this library to the cloister's vigorous participation in the intellectual and literary life of 16th-century Russia. Judging by the quantity and quality of these works it can be said that not a single Russian cloister has displayed a literary ferment like the one to be found in St. Iosif's cloister."

The Monastery of St. Iosif of Volokolamsk possessed traditions which are worthy of emulation and revival.

* * *

On July 12, 1989, a lesser consecration of the over-the-gate Church of Sts. Peter and Paul was conducted, and the first Divine Liturgy celebrated at the Monastery of St. Iosif of Volokolamsk.



Metropolitan Pitirim of Volokolamsk and Patriarch Pankraty of Bulgaria (Bulgarian Patriarchate) and Bishop Anastasios (the Church of Hellas) after Divine Liturgy in a newly-consecrated church on July 23, 1989



Over-the-Gate Church of Sts. Peter and Paul in the monastery of St. Iosif of Volokolamsk

On July 22, 1989, Metropolitan Pitirim of Volokolamsk and Yuriev, assisted by members of the clergy of the Volokolamsk Deanery and of the Publishing Department of the Moscow Patriarchate, consecrated the over-the-gate church founded in 1589, i. e., 400 years ago.

The church is small and could hold no more than a hundred people out of the numerous worshippers who came to attend the consecration ceremony. The walls are whitewashed: no frescoes or murals so far. And there are only five icons, including the one of St. Iosif of Volokolamsk that once belonged to the old cloister.

The ringing of bells floated over Teryaev Ponds. Tears could be seen in the eyes of many. Clergymen in white vestments perform the rite. The Vladyka asperses the pillars of the altar,

Metropolitan Pitirim of Volokolamsk and Yuriev aspersing believers during the festal procession around the Dormition Cathedral of the Monastery of St. Iosif of Volokolamsk on September 22, 1989

then pours waxen mastic on the pillars, sprinkles the board for the top of the altar and nails which are driven in it with stones. The altar is washed, anointed with holy chrism, covered, and then decorated. The church's four walls are anointed crosswise with holy chrism. This is followed by a procession to meet the holy relics which are brought from the nearest church in Spirovo.

The holy relics, including those of St. Tatiana the Martyr, are met at the cloister's gates. The Vladyka censes the shrine, and then miniature reliquaries containing the holy relics are placed on a special stretcher covered with a veil. The clergymen lift it on their shoulders and proceed to the church. The outer walls of the church are aspersed and anointed with holy chrism.

The choir goes up into the church and closes its doors. The archpastor, standing by the door, cries out: *Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in.* The choir inquires: *Who is this King of glory?* Metropolitan Pitirim reads the entrance prayer and exclaims: *The Lord of hosts, he is this King of glory* (Ps. 23, Sept.), and the

door is opened to the Lord hosts. The holy relics are carried into the sanctuary. From that moment the ancient cloister resumes its true spiritual life.

The clergy and the congregation genuflect and pray to the Lord to look graciously at His slaves in the new abode of His glory and invigorate them with the Holy Ghost. After dismissal Hierodeacon Iosif and the choir sing "Many Years". Thereupon Divine Liturgy is celebrated.

On the following day, July 23, Divine Liturgy in the newly consecrated church was celebrated by an assembly of hierarchy: Metropolitan Pitirim of Volokolamsk and Yuriev, Metropolitan Pankraty of Stara Zagora (Bulgarian Patriarchate), and Bishop Anastasios (Church of Hellas). It was attended by foreign guests—participants in the sittings of the Central Committee of the World Council of Churches held in Moscow on July 17-26, 1989. After the divine service a large group of pilgrims—staff members of the Central Committee of the WCC—arrived in the Monastery of St. Iosif of Volokolamsk.

St. Iosif's cloister is coming to life again.

E. SPERANSKA



His Eminence Metropolitan Ioann

On March 25, 1989, His Eminence Metropolitan Ioann, formerly of Yaroslavl and Rostov, and lately retired, departed unto the Lord.

Metropolitan Ioann left a significant trace in Church life of the post-war years: he was a hieromonk of the Trinity-St. Sergy Lavra, a parish priest and rector, the father confessor of the Saratov Theological Seminary and rector of the Kiev Theological Seminary. His archpastoral service over a period of 30 years included church obediences in the Middle East and Central Europe, administration of the Central European Exarchate, of the Exarchate of North and South America and prolonged administration of the Yaroslavl See, one of the oldest in this country. For many years he was on the Synodal Commission for Christian Unity.

His services for the Church won him several patriarchal awards including the Order of St. Vladimir, 2nd Class, the Orders of St. Sergy of Radonezh, 1st and 2nd Class and the right to wear two panagias. His beatitude Patriarch Theodosius of Antioch decorated him with the Order of the Chief Apostles Sts. Peter and Paul, Patriarch Christoforos of Alexandria—with the Order of St. Mark and His beatitude Metropolitan Dorotej of Prague and All Czechoslovakia—with the Order of Sts. Cyril and Methodius Equal to the Apostles.

His secular work as a geologist won him some government awards.

For his work for peace Metropolitan Ioann was decorated with the silver and bronze medals of the Soviet Peace Fund.

Metropolitan Ioann (secular name Konstantin Nikolayevich



Vendland) was born in St. Petersburg on the eve of 1909. His family was related to the Lermontovs and the Foks. Academician V. Fok was a theoretical physicist of world repute. The historiographer N. K. Shilder was also one of his ancestors. In his choice of carrier Konstantin was strongly influenced by his aunt E. V. Lermontova, a geologist. His father, Nikolai Antonovich, was a prominent lawyer and a man of broad cultural interests. His mother, Nina Petrovna, planted into the boy's heart a deep religious feeling.

Other members of the family of the Vendlands included two daughters: Elizaveta (Sister Evfrosinia; 1899-1970) and Evgenia (Sister Evgenia; 1903-1943).

In early 1917 the family had to move to the Crimea because of a serious illness of the father. There the 10-year-old boy Konstantin became acquainted with Father Leonid from the Ascension Church in Livadia who daily visited his father. Nikolai Antonovich died on June 11, 1919 and the family was plunged

in grief. On the following day Father Leonid conducted with a protodeacon a panikhida in the house of the deceased. The panikhida produced a tremendous impression upon the boy and gave him profound consolation. He became confident that his father had passed where "the righteous shine like stars". The panikhida filled his soul with optimism. Father Leonid invited Konstantin to help in the sanctuary and clad him into a sticharion. This joyful service continued for nearly two years. In the later years Metropolitan Ioann regarded as very important for his subsequent spiritual growth this experience of prayer, first as a child and then as a youth. In 1921 the family returned to Petrograd where Konstantin successfully finished school and enrolled in the department of geology of the Leningrad Institute of Mining. He was a brilliant student. Prof. V. A. Nikolaev, later Corresponding Member of the USSR Academy of Sciences, recalled him as his favourite and a gifted student.

When still a student, he was admitted in 1928 as a researcher to the former Geological Committee (now the All-Union Research Institute of Geology) and took part in expeditions. At that time he attended divine services at the Estonian-Russian Orthodox Church in Leningrad where Father Aleksandr Pakler was the rector, and became acquainted with the director of the Theological-Pastoral School, Archimandrite Gury (Egorov; 1891-1965, later Metropolitan of Leningrad and then of Simferopol and the Crimea), where his two sisters studied at the time.

In the late 1920s he combined studies with the duties of a non-staff psalm reader of the cenobitic monastery of the St.

Aleksandr Nevsky Lavra near Leningrad where Archimandrite Gury served prior to his arrest. On a petition of the church warden, the vicar of the Metropolitan of Leningrad, Bishop Amvrosy (Libin; † 1941) ordained Konstantin reader for his work in the monastery church (the winter church—of the Holy Spirit, and the summer one—of All Russian Saints).

In 1930 Konstantin Vendland successfully graduated from the Leningrad Institute of Mining and worked for the next two years at the Klyuchevsky chromite mine (now Dvurechensk in the Urals). On his return to Leningrad in 1932 he became a research worker at the Central Research Institute of Mining.

In the summer of 1933 he met with Archimandrite Gury who returned from the construction of the Belomorkanal. The meeting was brief since Father Gury had to go to the place of his exile in Biysk, but Konstantin told him that he wanted to take monastic vows and be ordained and that he will visit him in Biysk. In October Prof. Nikolaev offered his former student the post of a research assistant at the Chair of Petrography of the Central Asian Industrial Institute. Father Gury gave his approval and the two left for Tashkent together.

On September 2, 1934, Father Gury professed reader Konstantin with the name Ioann in honour of St. John Chrysostom.

His Grace Ioann later recalled: "We lived a wonderful life: on the one hand profoundly ecclesiastical, and on the other vigorously civic. To this day I regard this as the best combination." In 1936 Bishop Innokenty (Tikhonov; 1889-1942) of Staraya Russa ordained Monk Ioann hierodeacon and several days later hieromonk.

Hieromonk Ioann continued to work at the Central Asian Industrial Institute, lectured at the Central Asian (now Tashkent) State University and also worked at the Uzbek Geological Board

(1935-1945). He was engaged in geological mapping of the Alma-lyk ore-bearing region and conducted geological prospecting.

In 1937 he attended the XVII International Geological Congress.

During the Great Patriotic War of 1941-1945 he was prospecting for rare metals which were badly needed for the munitions industry. In 1942 he brilliantly defended his thesis "Petrology of the Volcanogenic Strata of the Near-Tashkent Region" for the degree of Candidate of Geological and Mineralogical Sciences. Konstantin Vendland provided a significant contribution to geological studies of Central Asia and, in addition to solving numerous practical problems, produced important generalizations on the structure and origin of volcanic strata of the Western Tien-Shan which is reflected in fundamental collective monographs in the *Geology of the USSR* series: vol. 23—"The Uzbek SSR", vol. 25—"The Kirghiz SSR" (Moscow, 1953, 1954).

In 1944 Father Gury was summoned to Moscow by the Patriarchal Locum Tenens, Metropolitan Aleksy and appointed Father Superior of the Trinity-St. Sergy Lavra which was to be reopened shortly. That same year Bishop Kirill of Tashkent (Pospelov; † 1953) appointed Father Ioann to serve in the Assumption Cathedral in Tashkent without pay (he drew his salary as staff member of the Geological Board) which had just opened at the time. Later on Hieromonk Ioann went to Zagorsk where he was introduced to His Holiness Patriarch Aleksy and admitted into the fraternity of the Trinity-St. Sergy Lavra.

Father Ioann took a keen interest not only in narrow special, but also in general problems of geology and natural sciences. In the first half of the 1940s he formed an idea of the Earth's crust as a logical association of geological bodies of various form, composition and properties. He anticipated the

emergence of a new branch of geological science—geosomatology, dealing with geological bodies. His ideas remain in his reports and lectures which have never been published. He was forerunner of the science of geological formations and stratigraphical geophysics which developed in the subsequent decades.

In August 1946, Archimandrite Gury was consecrated Bishop of Tashkent and Central Asia and Hieromonk Ioann became his secretary. In January 1951 Archbishop Gury was transferred to Saratov, and in March of that year Archimandrite Ioann was appointed dean of the Saratov Cathedral of the Descent of the Holy Spirit. For many years he studied theology under the guidance of His Grace Gury then enrolled in the correspondence department of the Leningrad Theological Academy, passing all the exams over a short period of time. In 1956 he graduated and received the degree of Candidate of Theology for his thesis "Explanation of the Dogma of Redemption in the Works of St. John Chrysostom."

In Saratov Father Ioann was an assistant rector and father confessor of the Theological Seminary. In the academic year of 1957/58 Father Ioann was the rector of the Kiev Theological Seminary.

In the spring of 1958 he was appointed representative of the Patriarch of Moscow to the Patriarch of Antioch.

On December 26 of that year he was nominated Bishop of Pskov while retaining his former obedience.

The oration he delivered at his nomination strikes one with a living awareness of the sobornost (conciliarity) of the Church. He said: "I have spent the greater part of my life in secular occupations. But I have always been drawn to the Church. I was in church and amidst worshippers inspired by the prayers of the priest and fortified by the grace

of the sacred rites, I gained life and light and consolation for my soul.

"Time and again from my personal experience, both bitter and otherwise, I was convinced that without the Church I am dead, and that with the Church I am alive, that without the Church I am weak, and with the Church I am comfortable and precise. I realized that alone I am but nothing, that I shall perish alone, but together with the Orthodox faithful, with all the pastors and archpastors I am being saved. And now the day has come when I have, in addition to receiving everything from the Church, also to give to it, that is to offer my time and strength at the Service of the Church."

On December 28, 1958, Sunday of the Holy Forefathers, at the Patriarchal Cathedral of the Epiphany His Holiness Patriarch Aleksy, Metropolitan Nikolai of Krutitsy and Kolomna, Archbishop Makary of Mozhaisk, Archbishop Gury of Dnepropetrovsk and Zaporozhye, Bishop Aleksy of Luga and Bishop Pimen of Dmitrov (now His Holiness the Patriarch of Moscow and All Russia) consecrated Archimandrite Ioann Bishop of Podolsk.

At the presentation of the archpastoral crosier, His Holiness Patriarch Aleksy recalled the words of St. Paul: Neglect not the gift that is in thee, which was given thee... with the laying on of the hands (1 Tim. 4.14) and went on to say: "In your service, in all of its manifold manifestations, remember the main thing which you have confessed before the Church, promising not to seek anything for yourself, but that which is of the Lord Jesus—that is to seek peace for His Church and the salvation of souls redeemed by His Blood" (JMP, 1959, No. 2, p. 35).

In 1960, His Grace Ioann was appointed by a decree of His Holiness Patriarch Aleksy the Bishop of Berlin and Patriarchal Exarch to Central Europe

(from August 22, 1964, archbishop). His fine knowledge of German and English and of West European culture was a great help in his new service.

His Grace Ioann delivered lectures and reports and published a book on the life of the Russian Orthodox Church.

In 1962, Archbishop Ioann was appointed Patriarchal Exarch to North and South America and from 1963 he was the Metropolitan of New York and the Aleutian Islands. During these years he took great pains to retain the New York Cathedral of St. Nicholas within the jurisdiction of the Moscow Patriarchate.

He also collected materials on the work in America of Father Ioann Veniaminov (later Metropolitan Innokenty of Moscow; 1797-1879), who was canonized by the Russian Orthodox Church on October 6, 1977, as the Apostle of America and Siberia.

Later, when he administered the See of Yaroslavl and Rostov, on September 16, 1977, Metropolitan Ioann consecrated, in a new building of the Diocesan Administration, a domestic chapel in the name of the newly canonized holy hierarch. In reply to a report on this event, His Holiness Patriarch Pimen wrote: "May the Lord bless the diocesan housewarming of Your Grace and prayers in the new chapel dedicated to St. Innokenty of Moscow."

Metropolitan Ioann felt deep reverence for St. Innokenty for his apostolic labours in Alaska, Kamchatka, Yakutia and the Amur Territory. St. Innokenty was near and dear to him also because he successfully combined his archpastoral service with scholarly patristic studies. As such he was his ideal. In New York he wrote a film scenario "Metropolitan St. Innokenty—the Missionary of Russian America (1797-1879)." In 1986, when already retired, he translated from English a monograph of Paul D. Garret "St. Innocent—

Apostle to America" (New York, 1977).

After a ten-year service abroad Metropolitan Ioann petitioned His Holiness Patriarch Aleksy for transfer to a see in Russia and was appointed to serve in Yaroslavl—one of the ancient and famous dioceses of our Church. The land of Yaroslavl was the birth place of the great Hegumen of Russia, Abba Sergy of Radonezh and of the national hero, the Orthodox Prince St. Aleksandr Nevsky. It brought forth a great many saints of God. It also was the native land of the Russian patriarchs Iov, Filaret and Tikhon. During the first few years of service in Yaroslavl, Metropolitan Ioann visited all the parishes of the Diocese of Yaroslavl and Rostov. He took particular care not to leave remote parishes without a priest. During his archpastoral service he ordained 82 priests.

He preached a lot and saw to it that his diocesan clergy follow his example. Many of his sermons were published in *The Journal of the Moscow Patriarchate* and the journal of the Central European Exarchate *Stimme der Orthodoxie* (The Voice of Orthodoxy).

His Grace Ioann received clerics from various dioceses, his former colleagues in secular work, foreign guests and pilgrims. He conducted large correspondence and one of the persons he corresponded with was the German humanist the Rev. Dr. Albert Schweitzer. His Grace Ioann regarded everyone as a personality, he never imposed his opinion on people and it was probably because of that that he attracted many to Christian faith. He wrote a major work about the Orthodox Prince St. Feodor (*Theological Studies*, 1973, No. 11). In His studies "The Bible and the Evolution," "Time and Its Problem in the Bible (Reflections of an Orthodox Archpastor)" he examined the relationship between science and religion, demonstrating that the principle of world evolution do-

es not contradict the Christian view of the world. It is to be found in the books of the Bible.

In 1984 Metropolitan Ioann participated in the XXII International Geological Congress in Moscow and worked in its sections where the early history of development of the Earth and the evolution of life were examined.

He also completed a work started together with His Grace Gury—"Saints of the Ancient Crimea" (published in JMP, 1988, Nos. 4, 5, 9).

On December 26, 1984, Metropolitan Ioann retired as a personal pensioner of the Moscow Patriarchate.

As long as his health permitted, he celebrated Divine Liturgy on Sundays and feast days in the Cathedral Church of the Feodorovskaya Icon of the Mother of God.

In April 1988 he received from Berlin a remarkable work of his Berlin friend, the historian Igor Smolich, on the veneration of Russian startsy *The Life and Teaching of Startsy (Road to Perfect Life)* published in the FRG for the Millennium of the Baptism of Russ. He immediately started translating it wishing to complete it for the jubilee, that is for the canonization at the Local Council of some of the startsy (Bishop Ignaty Bryanchaninov, St. Amvrosy of the Optina Hermitage and Bishop Feofan the Recluse).

During the last few years of his life His Grace Ioann himself possessed the beneficent gifts of a starets.

On November 6, 1987, he suffered a heart attack, but having recovered came to the cathedral almost every Sunday to receive Holy Communion. And only when he could hardly move, he received Holy Communion at home.

In March 1989 his health sharply deteriorated. Overcoming his weakness, he continued his work, translating theological works published recently in German and English. Shortly

before his demise he prepared for publication his work "On the Perfection of the Human Nature of Our Lord Jesus Christ."

The second week in the Lent of that year was the last in his life. He was administered Holy Unction on Wednesday, March 23. On Saturday, March 25, early in the morning he received Holy Communion, remaining for the rest of the day fully conscious, speaking with his near ones and blessing them. At 2.30 p. m. His Grace Ioann fell asleep and several hours later peacefully departed unto the Lord whom he loved with all his heart since his early years.

His Holiness Patriarch Pimen sent the following telegram to Archbishop Platon of Yaroslavl and Rostov: "Having learned of the demise of Metropolitan Ioann, I wish to express my condolences and I am offering up prayers for the repose of his soul with the saints. I ask you, Your Grace to lead the funeral service and convey to all those present and your flock a blessing of God and a request to pray for the newly departed. Patriarch Pimen."

The funeral service of Metropolitan Ioann according to the monastic order (in keeping with his will) took place at the Cathedral Church of the Feodorovskaya Icon of the Mother of God on its patronal feast, March 27, 1989. The service was conducted by archbishops Platon of Yaroslavl and Rostov and Maksim of Tula and Belev (now of Mogilev and Mstislavl.—Ed.) assisted by numerous clergy.

In the funeral oration Archbishop Maksim stressed Metropolitan Ioann's dedication to and love for the Holy Church and his particular veneration of the Theotokos, our Intercessress.

Archbishop Platon said that at the coffin of His Grace Ioann they all felt that they would be missing the departed wise starets. And although they would never see him in person again, they believe that he would reside beneficently in the man-

sions of the righteous. He would be ceaselessly interceding for his flock to whom he had devoted nearly two decades of his archpastoral labours.

His Grace Ioann was buried within the church grounds by the wall of the cathedral which enshrines the holy relics of the Orthodox Prince St. Feodor and his sons Sts. David and Konstantin, the Miracle Worker of Yaroslavl, for whom the departed had a deep reverence and to whom he devoted one of his works.

May the Lord repose his soul together with the righteous!

Archbishop PLATON
of Yaroslavl and Rostov

Moscow Theological Schools Celebrate the Beginning of the New Academic Year

On September 1, the Moscow theological schools solemnly observed the beginning of the new academic year. Early in the morning, professors, other members of the faculty, students of the Academy, the Seminary and the Precentorial Courses gathered for Divine Liturgy at the Academy's Church of the Protecting Veil, which was celebrated by Archbishop Aleksandr of Dmitrov, Rector of the MTA&S assisted by tutors and students in Holy Orders. Following Divine Liturgy, members of the faculty and students of the theological schools offered thanksgiving prayers to the Lord, beseeching His grace-filled assistance in studies and educational efforts. A moleben for the beginning of the academic year was conducted. It was led by Archimandrite Venelikt, First Pro-rector of the Academy and the Seminary.

As usually happens on this day, at noon a solemn procession of the students and instructors, headed by the Rector, Archbishop Aleksandr, and MTA Professor, Metropolitan Pitirim of Volokolamsk and Yuriev, proceeded to the Lavra's Trinity Cathedral to venerate at the holy relics of St. Sergy and prayerfully beseech his blessing for the work in the forthcoming academic year. Prior to the moleben Metropolitan Pitirim delivered a brief speech, in which he said, among other things: "As we turn to the founder of the Holy Trinity Monastery, the spiritual leader of the Land of Russia, we recall his courageous feat of retiring to a wilderness, where, in the quiet of the dense forest, he found inner tranquillity and peace, receiving from the Lord a wealth of grace-filled gifts so as to become a source of spiritual and physical cure for all those who come to him. We, who embark on the path of pastoral service today, do not have to coura-

geously retire to a wilderness. We are surrounded by a world which is inquisitively and keenly following our every word and deed. The demands presented to us by this crucial time are infinitely greater than ever before. People of all walks of life see the Church as an unknown but obvious force from which they expect to obtain society's spiritual rebirth. We profess our infirmity and feebleness, but we know that God's strength is made perfect in weakness. We believe that we are granted it in this church in front of whose altar we must beseech for our souls to be cleansed and filled by Divine grace." Metropolitan Pitirim pointed out further that it is impossible to get an answer to the main issues of life through science, technology or social organization. A person finds this answer in his or her own soul, seeing there a reflection of his or her true face illumined by the gleam of Divine light. "To see this reflection, St. Sergy retired to a wilderness, while we shall pray to the Most Holy Trinity

so that, standing here by his relics, listening keenly to the singing or silence, we could see our faces and the reflection of the Divine light, which we are to bring to the world", Metropolitan Pitirim said in conclusion.

After the moleben held at the reliquary of the saint, the instructors and students of the Moscow theological schools venerated at his relics and other shrines contained in St. Nikon's Side-Chapel and Serapion Chamber. Thereupon, Archimandrite Dimitry, assistant rector of the Moscow Theological Seminary, conducted a lity for the dead at the memorial to the late teachers of the Moscow theological schools in the Academy's garden. After that a solemn meeting devoted to the beginning of the academic year was held in the conference hall. It was preceded by the singing of the troparion to the Feast of the Dormition of the Most Holy Mother of God. Archbishop Aleksandr, who opened the function, told the audience that on



Professors, teachers and students proceeding to the Trinity Cathedral

August 29 he had been received by His Holiness Patriarch Pimen and asked for his primatial and paternal blessing for the forthcoming labours of the academic community. His Holiness had asked him about life in the theological schools. On behalf of the Moscow theological schools instructors and students Archbishop Aleksandr expressed sincere gratitude to His Holiness for his paternal love, constant concern and attention to the needs of the theological schools.

In his report on the results of the meeting of the Academy Council held on August 30, Pro-rector, Prof. M. Ivanov said that this year the number of entrants to the Moscow theological schools had considerably increased: 202 persons had been enrolled in the Seminary, 32—in the Academy, 158—in the extra-mural or correspondence department, and 37—in the Precentorial Courses. Prof. M. Ivanov acquainted the audience with the Council's decision concerning the appointment of class tutors, heads of courses, class monitors and course leaders, as well as the daily routine for the 1989/1990 academic year.

The assembly listened with keen attention to the speech of greeting delivered by Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary, and Head of the Education Committee of the Holy Synod, who congratulated the faculty and students on the beginning of the new academic year.

Addressing those who had crossed the threshold of the theological school for the first time, the Vladyka pointed out that they were confronted with a crucial question: what they should preserve from the experience of the former life and make the foundation for the new that the theological school would offer them. The most valuable thing given by the Church and religious upbringing in the family is faith which should be cherished as a precious asset. One cannot cross the threshold of a theological school and come under its sacred canopy other than with faith combined with reverence inspired by the sanctity of the place and realization of being a chosen one. Perceived as a miracle, as grace granted from above, as a gift, chosenness does not tolerate faith being assigned a secondary place in life. Faith is a shrine of one's soul and the main purpose of human existence, opening for a person access to the sources of grace and sanctity. "The choice that fell upon you, which is of a profoundly personal nature, bears the stamp of general ecclesiastical, perhaps even universal, significance", Archbishop Aleksandr said, addressing the new students of the Moscow theological schools. "You are a new coastal wave of that universal human ocean of spiritual speculation and experience of all times and peoples which at definite historical periods brings forth with fresh vigour the eternal truth about God. Through your medium the truth

about God should reach people of the modern world..."

"Celebrating September 1 as the beginning of a new academic year" Archbishop Aleksandr said in conclusion, "fully aware of the true magnitude of the occasion, in view of the exceptionally high responsibility placed on us by the Supreme Authority of the Church and the people of God we entrust our cares and petitions to the prayerful intercession of St. Seraphim and the protection of the Most Holy Mother of God, under Whose Heavenly Omophorion we hope to successfully complete the current academic year."

Archimandrite Platon, Secretary of the Academy Council, read out congratulatory telegrams addressed to the Moscow Theological Academy and Seminary. The first to be read out was a telegram from His Holiness Patriarch Pimen to the Vladyka Rector, instructors and students: *I congratulate Your Eminence, the pro-rectors, fathers inspectors, the Council's Secretary, the faculty and students of the Moscow theological schools on the beginning of the new academic year. May the Lord bless the efforts of workers in the field of spiritual education and the alumni of the schools in educating worthy pastors of our Holy Church and loyal sons of our Fatherland. With affection, Patriarch PIMEN.* Also read out were the telegrams sent in by Metropolitan Filaret of Kiev and Galicia, Patriarch Exarch to the Ukraine, Filaret of Minsk and Byelorussia, Yuvenaly of Krutitsy and Kolomna, Bishops Afanasy of Perm and Solikamsk, Vladimir of Podolsk, Georgy of Chelyabinsk and Zlatoust, as well as by members of the teaching staff and students of the Leningrad and Odessa theological schools, clergymen and laymen of the Russian Orthodox Church.

Speaking on behalf of the members of the Academy Council and students who attended the function, Archbishop Aleksandr thanked all those who sent in their congratulatory telegrams. In his closing address he touched on a number of practical issues related to the life of theological schools and wished all those present God's health and success in their teaching efforts and studies. The solemn meeting was concluded with the singing of the kontakion "Theotokos sleepeth not Her intercessions."

*Hieromonk NIKOLAI
MTS teaching*



In the conference hall
of the Academy

Leningrad Theological Schools Begin a New Academic Year

Every year, at the end of August, the doors of the Leningrad theological schools open for those who intend to devote their lives to the service of God and people—entrance examinations begin for those who aspire to enter the Theological Academy, the Seminary and the Precentorial Department. This time more young people were enrolled than during the past years: 22 students in the Academy, 109—in the Seminary, and 25 students (young women) in the Precentorial Department.

On September 1, the first day of the new academic year, members of the administration, the faculty and students gathered in the Church of the Apostle and Evangelist St. John the Divine. The first Divine Liturgy to be celebrated in the new academic year began with the ecphonesis: "Pray, Father, bid a blessing". The choir of the Academy and the Seminary and of the Precentorial Department sang smoothly and prayerfully. The Leningrad theological schools begin their busy spiritual life again.

After Liturgy, a moleben was conducted for the beginning of the new academic year, during which prayers were offered to the Lord by and for everyone in the church, beseeching His help in mastering the wisdom taught at the schools.

Archpriest Prof. Vladimir Sorokin, Rector of the Leningrad theological schools, addressed all those present. His speech was permeated with concern for the current needs of the

Church, especially for her future servants, those who now study at theological schools. As the rector and pastor, Father Vladimir is concerned about concrete spiritual questions: are present-day theological educational establishments in a position to provide our Church with deeply religious, educated, sympathetic and kind clergymen? How can the ancient tradition of a more frequent Communion be restored? "We have come here," the Father Rector said, "to learn and understand the specific language of the Church. This is only possible on condition that we lead an active ecclesiastical life, partaking in the Sacraments of the Church." Congratulating all those present on the beginning of the new academic year, Father Vladimir expressed the hope that it would be spiritually eventful, active and fruitful.

Thereupon everyone kissed the Holy Cross and was aspersed with holy water.

The solemn meeting devoted to the beginning of the academic year was opened by the rector, Archpriest Prof. Vladimir Sorokin. The Secretary of the Council, Hieromonk Sergy, read out congratulatory messages received by the Leningrad theological schools from: His Holiness Patriarch Pimen, Metropolitans Filaret of Kiev and Galicia, Filaret of Minsk and Byelorussia, Aleksy of Leningrad and Novgorod, who was in Tallinn at that time; Rector of the Moscow Theological Academy and Seminary, Arch-

bishop Aleksandr of Dmitrov, Head of the Holy Synod's Education Committee; Rector of the Odessa Theological Seminary, Archpriest Aleksandr Kravchenko.

Deacon Andrei Chizhov, Leningrad Theological Academy and Seminary teacher, delivered a paper: "Religion and the Church as Depicted in Literary Magazines of the Soviet Union". He pointed out that our fellow countrymen learn about the life of the Church not only from the Church herself but also from periodicals, which is a result of the improvement of relationships between the Church and the state under the new social and political conditions.

Just as interesting was a story told by LTA professor, Archbishop Mikhail of Vologda and Veliky Ustyug. He spoke about the talks on religious and ecclesiastical topics which he gave at a state farm, a medical institution and a higher educational establishment. Today representatives of the Church have got an opportunity to commune more widely with people and to preach the Gospel. Vladyka Mikhail's personal experience is evidence of this.

It is to be hoped that the new academic year will be a year of joint creative labour of both the teachers and students, so as to produce not only well educated but also kind and solicitous pastors.

N. DERZHAVIN,
LTS teacher

In the Dioceses

Novgorod Diocese

In accordance with the decision of the Executive Committee of People's Deputies of the Novgorod Regional Soviet, the Novgorod Diocese received for gratuitous use the architectural monuments of republican significance: the 17th-century Vyazhishchi Monastery of St. Nicholas comprising the Cathedral of St. Nicholas, the Church of St. John the Divine, the Church of the Ascension and the building with the monks' cells, as well as the Protecting Veil Cathedral (19th cent.) and the Church of the Protecting Veil (14th cent.) at the Zverin monastery in the city of Novgorod in order to hold divine

services and to house the revived monastery. Land was also allocated in the village of Vyazhishchi Novgorod Region, for the construction of monastic household premises.

The Novgorod chronicles say that every bishop zealously adorned the churches. Especially outstanding in this was Archbishop Evfimy who had "marvellously restored and adorned God's houses in the city and its environs". The chronicles say that he is the founder of the Vyazhishchi monastery.

With the blessing of Archbishop Evfimy, in 1441 the frescoes in the Cathedral of St. Nicholas were painted, many churches in Novgorod were decorated including Santa Sophia and

the belfry. Archbishop Evfimy died in 1458 and was buried at the Vyazhishchi monastery. The Novgorod Chronicle says of this: "He was laid at the monastery on the Vyazhishchi, his own creation." In another manuscript, the so-called Avraamki Chronicle it says that in the reign of Archbishop Iona of Novgorod and Hegumen Varlaam of Vyazhishchi "five years later in 1463, by the Church of St. Nicholas in Vyazhishchi, over the grave of Evfimy II, a church was built" and consecrated in his honour.

In the 1920s-1930s the buildings of the Vyazhishchi monastery were left neglected. The refectory was used by the collective farm: beneath there

were made potato pits and silos to store grain, a metal workshop and smithy, a barn, and so on. In the upper section a school was opened. Window and door openings were broadened and the walls were breached to make entrances.

In the book, "On Three Frontiers", written by the former commander of the 59th Army, Colonel General I. Korovnikov and members of the military council of the army, Major-General P. Lebedev (retired) and Major-General Ya. Polyakov (retired), there is an account of the liberation of Vyazhishchi in January 1944: "The 65th Division and the 16th Tank Brigade on the night of January 18 occupied Vyazhishchi, one of the hardest strongpoints of the enemy to the north-west of Novgorod. As soon as the firing ceased and the tanks stopped the men, flushed with the recent battle, took off their helmets, and grew quiet seeing before them a marvellous sight. The monument of Old Russian architecture, though pitted and covered with cinder, rose before them in its unique majesty. Then near the smooth pond, under the age-old lime trees the liberators buried their fallen comrades."

Annually, in commemoration of all those who had defended our country and the whole world from the fascist evil, a panikhida is held in the monastery, on the eve of the Epiphany, for "warriors who fell on the battlefield".

Today, there are three buildings on the territory of the Vyazhishchi monastery: the Cathedral of St. Nicholas, the residence of the father superior and the monks' cells.

The four pillared and five cupolaed St. Nicholas's Cathedral dates back to 1681-1683; it is surrounded on three sides by a stone vaulted gallery. Its interior is divided into two storeys, the lower is the Church of St. Evfimy whose relics are entombed there. Preserved are the 19th century frescoes in the semicircular vaults at the top of the façade. Among those depicted are the Novgorod saints: Archbishop Evfimy, Varlaam of Khutyn, Antony the Roman, Bishop Nikita and Archbishop Ioann.

The superior's residence is a two storey building which housed the offices and the refectory. In the eastern part of the building, upstairs was the sanctuary of the chapel dedicated to the Ascension of the Lord, and downstairs, one dedicated to St. John the Divine. An octagonal one-tier belfry adjoins the western side of the building. St. Nicholas's Cathedral and the residence of the superior are

connected by a gallery with the western porch of ancient construction and the eastern one built in the 19th century. The outer walls are adorned with multi-coloured tiles. The building that housed the monks' cells, now without floors, windows, doors or roof, is awaiting diligent and laborious restoration.

The stone walls round the monastery grounds were dismantled in the 20th century. They too will have to be rebuilt.

Repair and restoration works have already started in the lower storey of St. Nicholas's Cathedral on Vyazhishchi, where repose the relics of "our father Evfimy Archbishop of Novgorod and Miracle Worker, now resting with the saints".

There will be much work and expense. You may send your donations for the restoration of the monastery to Account No. 000701705, Novgorod Zhilsotsbank. The ruling bishop, Metropolitan Aleksy of Novgorod and Leningrad trusts that there will be people willing to help bear the weight of the restoration and building work in the Cathedral of the Protecting Veil, the Church of the Protecting Veil of the Zverin monastery in the city of Novgorod and St. Nicholas's Monastery in Vyazhishchi.

Archpriest MIKHAIL ELAGIN,

Novosibirsk Diocese

On June 19, the Feast of the Holy Spirit, Metropolitan Gedeon of Novosibirsk and Barnaul consecrated the altar of the Protecting Veil Cathedral in the city of Krasnoyarsk, Novosibirsk Diocese, which was returned to the Church in February 1989. After it was closed down in 1961 the cathedral building was used as a workshop and exhibition hall. Within two months, through the efforts of the faithful, the clergymen, and Archpriest Sergiy Timonov, Superintendent Dean of the Krasnoyarsk Territory, proper order was restored in the cathedral.

The Cathedral of the Protecting Veil is an example of the Siberian type of the Russian baroque. The foundation was laid in 1785 and the construction lasted ten years. Unfortunately, while the edifice was utilized improperly, the frescoes were destroyed, the iron floor made to ventilate the foundation and walls was removed and replaced with marble, as a result of which the walls grew damp. The Cathedral now requires major restoration.

Metropolitan Gedeon assisted by the clergy performed the solemn consecration and then celebrated Divine Liturgy. The choir under V. Ryazanov sang solemnly. During the service Vladyka Gedeon ordained Deacon Bogdan Gomzyak priest to serve in the Church of the Holy Spirit in the village of Kuragino and awarded the superintendent dean, Archpriest Sergiy Timonov, a hierarchal certificate of merit. Many clergymen of the Krasnoyarsk Church District received ecclesiastical awards that day.

After the Divine Liturgy which was followed by a procession and thanksgiving moleben, Metropolitan Gedeon delivered a sermon. The superintendent dean, Archpriest Sergiy Timonov, thanked the hierarchy cordially for coming and leading the church solemnities.

In the evening of June 19, Metropolitan Gedeon gave a festive reception which was attended by the district and region civil authorities, clergymen, parishioners, representatives of public and cultural organizations, well-known writers and journalists. During the reception, the speakers noted the great contribution made by the Church to the cause of moral renewal of the people, peacemaking and patriotic education.

Academician K. Aleksandrov, chairman of the territorial peace committee presented the Krasnoyarsk Deane with a citation of the Soviet Peace Committee for its effective activities in the cause of peace. The guests from Czechoslovakia spoke in greeting.

On June 20, Metropolitan Gedeon went to a meeting with the Soviet authorities in Krasnoyarsk. During the talk they touched upon the question of the Annunciation Church which had been handed over to the Russian Church but was still occupied by an enterprise. Vladyka Gedeon asked for permission to build a new church on the right bank of the Enisei River where many believers live. The city authorities regarded Metropolitan Gedeon's request with understanding.

That evening a charity concert was given in the concert hall. Russian religious hymns were sung by the choirs of the Protecting Veil and the Trinity churches. The book office returns were handed over to the territorial fund for charity and medical assistance.

* * *

From August 5 to 9, 1989, Metropolitan Gedeon of Novosibirsk and Barnaul paid a visit to his flock.



Metropolitan Gedeon of Novosibirsk and Barnaul blessing believers in the newly-consecrated Cathedral of the Protecting Veil of the Mother of God in Krasnoyarsk

Kuzbass. On August 5, on his way from Novosibirsk to Novokuznetsk, Vladyka Gedeon stopped over in the city of Leninsk-Kuznetsky, Kemerovo Region. For a quarter of a century the faithful of this big mining town did not have a church of their own.

In 1987, after lengthy negotiations, the community of believers was there registered and at last the Protecting Veil Prayer House was opened. Now a new church, which is almost finished, is being built nearby. The builders are putting the finishing touches to the main cupola of the tall and graceful church which will certainly be an adornment to the town. Metropolitan Gedeon conducted a moleben in the old prayer house, then blessed and asperged the worshippers and delivered an exhortation to those who were preparing that day for Holy Baptism. Afterwards Vladyka Gedeon inspected the new church and blessed the workers.

Metropolitan Gedeon conducted divine services at the Church of St. Michael the Archangel in Novokuznetsk on August 5 and 6; at the Church of St. Elijah in Osinniki on August 6; at the Church of the Protecting Veil in Prokopyevsk on August 7; at the Church of All Saints in Mezhdurechensk on August 8.

In Mezhdurechensk Metropolitan Gedeon inspected the place assigned for the building of a new church and had a meeting with the city authorities.

On August 9, the Feast of St. Panteleimon the Great Martyr, Vladyka Gedeon, assisted by many members of the clergy, celebrated Divine Liturgy and on the eve, officiated at All-Night Vigil at the Church of St. Panteleimon in the village of Kuzedeevo, Kemerovo Region. After the All-Night Vigil Vladyka Gedeon conducted a moleben at the spring which is a kilometre and a half away from the church and is a place of pilgrimage for pious believers.

During Divine Liturgy Metropolitan Gedeon ordained Deacon Vladimir Semenov priest and Hypodeacon Aleksandr Demchenko deacon. Archpriest Vasily Buglakov, Rector of the Church of St. Michael the Archangel in Novokuznetsk, preached a sermon on the veneration of St. Panteleimon the Great Martyr. After the festal moleben and procession, "Many Years" was sung. Then Vladyka Gedeon congratulated the congregation on their patronal feast. Hegumen Vsevolod Baranov, Rector of the Church of St. Panteleimon in the village of Kuzedeevo, cordially thanked the hierarch on behalf of the parishioners. Metropolitan Gedeon returned to Novosibirsk that same day.

In all the churches of Kuzbass Metropolitan Gedeon preached during divine services. Addressing the flock, among other things, he called on the worshippers to pray for the miners

and invoke God's blessing upon their labour. He reminded them of the great responsibility of each man before God, before the Church, and before their native country. Metropolitan Gedeon thanked the faithful of Kuzbass for their zeal in opening new parishes, in the building of new churches, and participation in the charitable works of the Russian Church.

* * *

On August 11, 1989, in Novosibirsk, Metropolitan Gedeon of Novosibirsk and Barnaul attended the official opening of the Novosibirsk branch of the scientific and technological complex "Microsurgery of the Eye".

The director-general of the complex, corresponding member of the USSR Academy of Medical Sciences, Prof. S. Fedorov, USSR People's Deputy, speaking at the solemn opening of the complex noted not only the need to introduce new medical technology, and create necessary conditions for research, but also to cultivate goodness and charity as spiritual bases of healing. In his speech at the opening ceremony Metropolitan Gedeon adduced the gospel example of how Jesus Christ gave sight to the blind man.

Metropolitan Gedeon called the work of the Novosibirsk branch of the complex realistic charity (even on the opening day operations were made). He noted also the contribution of the believers of Novosibirsk to the establishment of the new clinic. "Ten thousand of our parishioners donated a ruble each for the building of the Novosibirsk branch of the new medical centre."

On August 12, Prof. S. Fedorov and his wife called on Metropolitan Gedeon at his suburban residence. Present were also the assistant general manager of the new clinic, A. Semenov, Vice-Chairman of the Novosibirsk City Executive Committee A. Alidzhanov, and Archpriest D. Budko, Dean of the Novosibirsk Cathedral Church of the Ascension and other members of the cathedral clergy. The conversation was unconstrained and dealt with the diverse problems of the present day ecclesio-social and cultural life. Special attention was given to the question of practical cooperation between our country's medicine and the Russian Orthodox Church. They talked of charity and compassion, philanthropy and self-sacrifice—the qualities and virtues upon which the work of physicians and clergymen rest.

Archpriest BORIS PIVOVAROV

Volyn Diocese

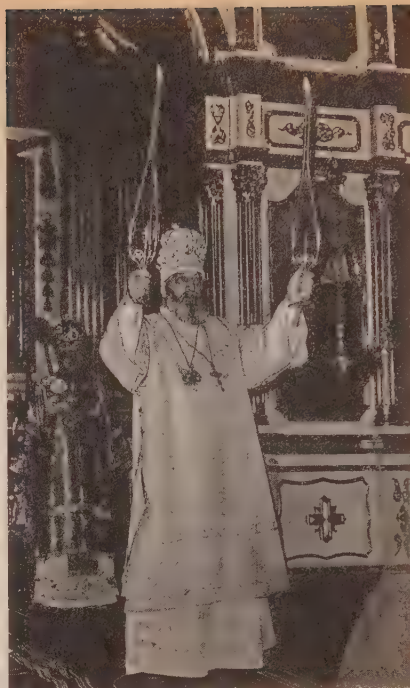
Jubilee of an Archpastor. May 13, 1989, was the 60th birthday of Archbishop Varlaam of Volyn and Rovno. With the blessing of the archpastor the jubilee was celebrated on May 11.

Metropolitan Nikodim of Lvov and Drohobych, Bishop Nikanor (now of Sumy and Akhtyrka), superintendent deans and the clergy of Volyn Diocese as well as numerous believers arrived to congratulate Vladyka Varlaam in the city of Lutsk.

After the Divine Liturgy at the Cathedral Church of the Holy Trinity in Lutsk a moleben was held with the singing of "Many Years". Metropolitan Nikodim and Bishop Nikanor congratulated the Vladyka Varlaam warmly and wished him good health and God's help in his work for the good of the Holy Church. Metropolitan Nikodim presented him with an icon of the Mother of God "It Is Meet".

Archpriest Viktor Vashchuk, secretary of the diocesan administration, read out the congratulatory address on behalf of the clergy of Volyn Diocese and the employees of the diocesan administration. The latter presented Vladyka Varlaam with a crozier.

On behalf of the superintendent deans of the diocese Archimandrite Nifont, Superintendent Dean of the



Archbishop Varlaam officiating at the Cathedral Church of Lutsk on his 60th birthday, May 11, 1989

Rozhishche Church District, Volyn Region, spoke in greeting and presented His Grace with a holy panagia.

The parishioners of the cathedral church and numerous believers of the diocese presented the Vladyka with bouquets of spring flowers.

Archbishop Varlaam cordially thanked Metropolitan Nikodim, Bishop Nikanor, Archimandrite Nifont, the clergy and parishioners for their greetings and prayers.

On that day Vladyka Varlaam gave a reception at the diocesan administration to mark his birthday. Among the guests of honour were V. Maslosh, representative of the Council for Religious Affairs at the UKSSR Council of Ministers in the Volyn Region and Yu. Skupsky, the Council representative in the Rovno Region.

The Archbishop Varlaam received numerous congratulatory telegrams from archpastors, clergymen and laymen of our Church.

On May 14, at the Cathedral Church of St. Vladimir in Kiev Metropolitan Filaret of Kiev and Galicia, Patriarchal Exarch to the Ukraine, read out the ukase of His Holiness Patriarch Pimen of Moscow and All Russia awarding Archbishop Varlaam the Order of St. Sergius 2nd Class, on the occasion of his 60th birthday, and presented him with the award. Metropolitan Filaret warmly congratulated Archbishop Varlaam on his birthday and wished him good health and fresh success for the good of the Russian Orthodox Church and the Motherland.

On Christmas

Christians are joyfully celebrating today the Nativity of Christ, the day the Son of God appeared in the world to save mankind from evil which dominated in every sphere of human life.

Christ brought salvation to the world. Under the action of His power of grace the influence upon man's soul of inherited moral corruption is weakened and man conquers in his struggle with evil and succeeds in goodness, if he desires it, of course.

Without Christ and His help men lose many moral values; animal instinct or calculating egoism tips the scales. It was thus in all historical periods when religious world outlook died down. Thus it was in the age of Augustus and Tiberius when Christ was born.

In each man from his very birth there is moral decay, sin, which holds him in a state of fall and weakness. Only faith can break the stubborn sensual will. The basic movements of the soul acquire greater strength in religious feeling. Reverence before God Who reads the most secret thoughts in the soul, read of eternal punishment, hope of eternal reward, the authority of great ascetics, fear of public opinion, the educational influences of the environment unites into one feeling which is very intricate though it

seems very simple to our consciousness. This feeling restrains the lower instincts and manifestations of man while the grace-filled power of the Sacraments rouses him to goodness, righteousness and purity.

Throughout the centuries many attempts were made to erase the religious element from the consciousness and life of humanity, to remove the influence of religious feeling on man's will. However, without religion the moral principles are deprived of firm support in life. If there is no higher surveillance over man—neither beneficent nor wrathful—and he becomes supreme lord of the world, doing exactly as he desires, in order to enjoy the pleasures of life, then both the great ascetic and great criminal have an equal right to existence since all man's aspirations will be qualitatively the same and there will be no difference between good and evil...

Only religion, only the love and righteousness of Christ, His self-sacrifice and self-denial can bring the world victory of good over evil, of truth over falsehood. That is why on that Night in Bethlehem the heavenly host sang with such enthusiasm: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2. 14). That is why all Christendom recalls with such joy the Son of God's appearance in the world, for He showed men the true path to goodness and righteousness. Amen.

Metropolitan GRIGORY Chukov
(† 1955)

Delivered on January 6, 1934.

Two Epiphanies

In the Name of the Father, and of the Son, and of the Holy Spirit.

The Feast of the Baptism of the Lord is also called Epiphany, because during the Baptism there was an appearance of God before men. Then the heavens opened and the Holy Spirit appeared in the form of a dove and the Heavenly Father manifested Himself in the voice saying: *Thou art my beloved Son, in whom I am well pleased* (Mk. 1. 11).

The Feast of the Baptism of the Lord is also called Illumination, because having appeared Christ dispersed the darkness of delusion of every sort—false idolatry

and sinful darkness—and granted people the light of true knowledge of God and the light of righteousness. He illumined those sitting *in darkness and in the shadow of death* (Lk. 1. 79), says St. Luke. But we know that where there is Divine Light there is life. This is written in the Gospel According to St. John, who says: *In him [i. e. in Christ] was life; and the life was the light of men* (Jn. 1. 4).

And so Christ the Saviour, Who was baptized in the River Jordan, not only manifested God to us but brought with Him for us both light and life. That is why believing parents should see to it that their children are baptized in infancy. How can they be left in darkness? How can they be deprived of life when both are transmitted to them through the Sacra-

Delivered on Epiphany, January 19, 1982.

ment of Baptism? That is why the infant soul must be illumined by the Sacrament of Baptism, infants must receive the Holy Spirit. The path to the Lord must not be barred to infants according to the words of Christ Himself Who said: *Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven* (Mt. 19. 14).

Baptism is second birth. The Lord said: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God* (Jn. 3. 5). So how can the entrance to the Kingdom of Heaven be barred to children?

Finally, there is another aspect to Epiphany spoken by St. Paul in his epistle to Titus which has been read.

It appears that the Epiphany which took place during the Baptism of the Lord was only the first one and there will be a second Epiphany. St. Paul addressing Titus says: *The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world*

(Tit. 2. 11-12). Thus, the first Epiphany, the Baptism of the Lord, gives us the commandment of life—how we must live. We must live rejecting dishonour and worldly designs; we must live chastely, righteously and piously. This is, so to say, our life's programme.

Before us, however, is the future: we must look *for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ* (Tit. 2. 13).

This is the second Epiphany—the appearance in glory of the Great God and our Lord Jesus Christ. This is the Second Coming of Christ. We must all live in expectation of it because the expectation of the second Epiphany, that is, the Coming of Christ, is what makes us live according to the Christian commandments—chastely and righteously.

And so by celebrating the first Epiphany, the Baptism of the Lord, let us await the second Epiphany when Christ will come down from Heaven in order to grant Eternal Life to those who endeavoured to live according to His commandments. Amen.

Metropolitan IOANN Vendland († 1989)

Travellers of the Road of Damascus

Disciples of the Disciples

People who had responded to the preaching of the Lord and His Apostles formed an apostolic community of the first Christians. *And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common* (Acts 4. 32). We know neither names nor characters of those who had believed. But these first strips of the world's new rich soil upon which grew the wheat of God's righteousness, feed not only individual human souls, but entire communities, nations and the Church herself, who has aspired throughout history to organize herself following the example of the first Christians. Those people were overflowed with true love for Christ, regarding it as a matter of primary importance and not just another one of their worldly affairs. What distinguishes a true Christian is his or her *complete* and unreserved following of Christ. Any deviation from Christ in the world is, in fact, nothing but a deviation from giving oneself completely to Him.

The Apostle, proclaiming Christ the Lord, preached also completely devoted discipleship. The measure of Christianity is the immeasurableness of the aspiration for Christ when one gives to Him the whole of one's physical as well as intellectual and spiritual "property"... Only on these paths do people acquire genuine and positive *like-mindedness* and *unanimity* and live in unity which existed among the first

disciples of the Word and their disciples, a unity not conditional upon, or achieved through, the action of the world's elements, as is the case in our days but through a marvellous permeation of our heart with heavenly life. One must have a child's heart to believe all the words of Christ (believe without any reservations). All evil "adulthood" comes out in scepticism, too much false knowledge and pretended carnal "experience of life". The world would not have come to know and love Christianity if the Apostles had not by them the "first Christians", these "second lights"—the disciples of the disciples, obscure men who were as ardent as the Apostles themselves. They still exist in the world... "If they were not," one Orthodox bishop said, "the sun would die for there would be no reason for it to shine."

The Young Men Who Buried Ananias

The burial of the dead was traditionally entrusted to young men. They did their work speedily and readily. Pagans considered burial as one of the most important things in a person's life whereas the Christians commissioned young men to bury the remains. We see how simply and easily the burial was accomplished. *And the young men arose, wound him up, and carried him out, and buried him* (Acts 5. 6). This is yet another example of the first

Continued. For the beginning see JMP, 1989, №. 10.

Christians' childlike simplicity of their simple devotion to God: no conventionality, no artificiality, no complexity of life...

In this simplicity it is easier to go to God with love and commit everything to Him, to the last jot.

Travellers of the Road of Damascus

We all know the traveller to Damascus—it is Saul, the future illuminator of the world. But who were his fellow travellers? We do not know their names but they were undoubtedly Jews who, like Saul, hated the name of Jesus. But what happened to them after their leader Saul was converted? When Saul was visited by the Saviour on the road to Damascus *the men which journeyed with him stood speechless, hearing a voice, but seeing no man* (Acts 9. 7). Afterwards *Saul arose from the earth; and when his eyes opened, he saw no man: but they led him by the hand, and brought him into Damascus* (Acts 9. 8).

He set out on the road for Damascus with his physical sight but spiritually blind, and reached Damascus having a spiritual vision but physically blind. Half the way he led the spiritually blind and the other half the spiritually blind led him, a blind man, but only physically... His complete healing was to take place in Damascus. What happened to his fellow travellers? They did hear the voice from Heaven. But the voice was not addressed to them, that is why they could not understand it. In another place of Holy Scripture the Apostle, speaking of himself and his journey to Damascus, says that his fellow travellers did not hear anything but only saw the light, the reflection of the radiance from Christ's image, without seeing the image itself. In the same way one hears an incomprehensible voice and does not grasp the meaning of the words. Saul's fellow travellers saw something and heard something, but in fact they neither saw nor heard anybody and were rooted to the spot: *the men which journeyed with him stood speechless*. Some of them perhaps perceived the light, others heard a sound resembling a voice...

Unquestionably these fellow travellers of Saul were also, to some measure, called by the Saviour, yet not manifestly but latently. To them fell some crumbs from the Heavenly Table, which so completely and for all his life fed the Apostle of the Gentiles. The road of Damascus saw the prophetic appearance of Christian love in the world. For one it came in a clear voice and radiance, for others (and many of them) as something vague and extraneous, although mysteriously radiant.

The road to Damascus is the earthly path of man. Truth manifests itself on it. But not everybody traversing this path meets Truth face to face. For some it is only a vague sound, a reflected light. However, the Lord brings man to His House even by a vague sound and reflected light of Truth.

The Men Who Lowered the Apostle in the Basket

Then the disciples took him by night, and let him down by the wall in a basket (Acts 9. 25).

Those who lowered the Apostle in a basket from the city wall were great figures of Divine Providence, practically Christian saviours. These first Christians of Damascus, with their sobriety of spirit, were truly amazing. Given such manifestation of Divine Power and Divine Love as they had witnessed, it would have been easy to tempt the Lord and, trusting in Him, pass through the gates where Paul was being watched *day and night* (Acts 9. 24) by those who wanted to kill him. To go and meet the challenge... It would have been easy to choose the way of superficial and essentially proud and egoistic heroism. However, neither the new Christian Apostle nor the Christians of Damascus did so, but chose instead a simple human way dictated by most natural considerations. The genuine spirituality of the first Christians of Damascus was manifested here.

They did not attempt wilfully the miraculous, although they were surrounded by miracles. They honoured the natural human way: a basket and a rope... A false religion invented by men would never have admitted such a fact. The path of God's Apostle lay through a "humiliating" night flight in a basket with the help of the first Christians—how true to life and what simplicity of spirit! Providence needed precisely such *non-dreamers* in the great cause of illuminating and saving the world by other-world righteousness.

Aeneas

This Aeneas is known far less to the world than Vergil's hero. The latter travelled round the world and accomplished various deeds of human glory, while the former *kept his bed for eight years, and was sick of the palsy* (Acts 9. 33). The traveller did not make any single man better while the paralytic converted to the Lord the inhabitants of Lydda and Saron. He did not accomplish this through any feats but only through the fact that he accepted the power of God and was healed by it.

The illness of Aeneas (as of many people in the world) was *not unto death, but for the glory of God* (Jn. 11. 4). This most silent figure of Divine Providence was cured by the Lord through Peter after his trial. *Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately* (Acts 9. 34). With the word (just as in the creation of the world) a deed was done. Aeneas, who had been in bed for eight years, arose. Everybody in Saron and Lydda saw him and were converted to the Lord.

Aeneas, an ordinary unknown man, preached the power of God silently, by the sheer example of his life. This was a simple, obedient and meek soul.

Archbishop IOANN Shakhovskoy († 1989)

(To be continued)

The Second Article of the Creed

"I believe in one Lord Jesus Christ, the Only-Begotten Son of God, Begotten of His Father before all worlds, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By Whom all things were made."

The second article of the Creed tells us of the Son of God. We believe in the Holy Trinity—God the Father, God the Son, and God the Holy Spirit. The Son of God is the Second Hypostasis of the Holy Trinity. When the Son of God was born on earth of the Virgin Mary He received the name of Jesus Christ which was announced to the Virgin Mary by the Archangel Gabriel. *Jesus* translated from the Hebrew means Saviour. The Saviour of people, the Saviour of the whole world, for humanity had been awaiting deliverance, awaiting its Saviour.

Christ in Greek means the Anointed One. Kings, prophets, and chief priests of the Old Testament were anointed with holy oil. The three ministries merged in the person of Jesus Christ. Christ was almighty as a king; the gospel tells us that He taught as one having authority, and not as the Pharisaic scribes (Mt. 7. 29). Christ had the power of prophetic vision: when He talked to people He saw everything in them, foresaw their future and knew the destiny of the world. The Old Testament chief priests offered in sacrifice an unblemished lamb for the sins of people and their own; so Christ, in fulfilment and consummation of the Old Testament, appeared both as Chief Priest and Lamb without blemish and offered Himself for sacrifice.

"I believe in one Lord Jesus Christ, the ... Son of God." The word *Lord* is one of the names of God one comes across in the Bible, another one is e. g. *Jehovah*, which means "the one who is."

"I believe in ... the Only-Begotten Son of God, Begotten of His Father..." All the saints of God and everyone who receives Holy Baptism and is in the bosom of the Orthodox Church, are sons and daughters of God by grace, but Christ is the Only-Begotten Son in substance. St. John the Divine says: *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him* (Jn. 1. 18). This is a personal attribute which distinguishes the Son of God from the other Hypostases because God is One in substance but three in Hypostases: God the Father, God the Son, and God the Holy Spirit. His mind and will are present in all the Three Hypostases. The only possible way of distinguishing among them is to specify their interrelation. Thus St. Gregory of Nazianzus, whom the Holy Orthodox Church venerates as the author of canons and hymns dedicated to the Holy Trinity, says: The quality of being unborn and having no beginning are the attributes of God the Father, the quality of being born is the attribute of the Son, and emanation is the attribute of the Holy Spirit. The saint draws the following parallel by way of explanation: the sun generates light from which rays

emanate, and all are one. Without the sun there would be neither light nor rays.

"Begotten ... before all worlds..." Christ is eternal just as God the Father and God the Holy Spirit.

"Begotten ... Light of Light..." Holy Scripture often calls God the Light and affirms that everything connected with God brings light and clarity into the world. And Christ says: *I am the light of the world* (Jn. 8. 12). God the Father is the Light and God the Son is Light of Light. The Holy Fathers expound this by an example: if we bring a candle to a burning one and it lights up, this is one and the same flame, one and the same fire. So too with God. Christ's teaching enlightens all people. Without knowledge of God without knowledge of faith man sits as it were in a dark room and does not see light. But when Christ enlightens the heart of man and he has faith in God and endeavours to live according to God's commandments then his soul, heart and mind are enlightened, and man walks in the Light of Christ.

During All-Night Vigil the priest exclaims "Glory to Thee Who hast shown us the light." In Lent, during the Liturgy of the Presanctified Gifts, a candle is brought forth, all bend their heads, and the priest intones: "The Light of Christ enlighteneth all men." The Lord Himself enlightens people and the teaching of Christ brings the faithful into communion with Divine Light. The Lord was transfigured on Mount Tabor in front of His disciples and as the Evangelist says: *His raiment became shining, exceeding white as snow; so as no fuller on earth can white them* (Mk. 9. 3). An unearthly radiance illumined Christ during His transfiguration. And this Light can be seen by ascetics when they pray ardently to God. The Lord sends them the Divine Light of Tabor to reveal His Godhead to them. We see nimbi on the icons of saints and learn e. g. from the *Life* of St. Serafim of Sarov that sometimes people could not look at the saint because his face shone so radiantly. By entering into communion with God man enters into communion with His Divine Light.

"Very God of Very God..." We call the Son of God the True God because as God is true so is the Son of God. In the First Epistle of St. John the Divine, he says: *We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life* (1 Jn. 5. 20). Christ was not created as the Angels were, nor, as the heretic Arius taught, as man was. He is the true God. At the First Ecumenical Council the Holy Fathers declared that the Son of God was not created because if He was created He would not be the true God. And St. Nicholas, according to Tradition even hit Arius, because he could not bear blasphemy against the name of God.

"Being of one substance with the Father..." During Divine Liturgy we sing: "Let us have love one to

other, that so with one mind acknowledge the Trinity consubstantial and undivided." Christ said of himself: *I and my Father are one* (Jn. 10. 30). When the Apostle Philip asked: *Lord, shew us the Father, so that we can see*, Christ replied: *He that hath seen me hath seen the Father* (Jn. 14. 8-9).

"By Whom all things were made..." Since the Son of God is of one substance with the Father He is also the Creator of the world: *He was in the world, and the world was made by him* (Jn. 1. 10). He created everything in Heaven and on Earth, things visible and invisible: *Whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him* (Col. 1. 16). The creation of the world and everything that exists in the world was the work of the entire Holy Trinity. The Creed calls God the Father the Maker of Heaven and Earth, and God the Son the Creator, saying: "By Whom all things were made", and the Holy Spirit is called the Life-Giver. The Father creates in the Holy Spirit by the Word, which is stated many times over by the Holy Fathers. St. Basil the Great says so too by calling the Father the First Cause of all creation, the Son the Acting Cause, and the Holy Spirit the Accomplishing Cause. This is briefly about the second article of the Creed.

We must know the confession of the Orthodox faith because if we do not know the Creed we cannot teach others. Sometimes in a talk with heterodox Christians

about our faith we see them speaking for hours on end, whereas we cannot produce anything intelligible ourselves. Every day we should read the Creed and ask God for intelligence so that He may teach us to understand our faith and the Scriptures; not in order to rise above other people or show that we know more than others, but in order to believe in God in the right way. The Holy Fathers, especially St. Serafim of Sarov, bequeath to us to read the Creed at least once a day. The Creed is sung during Divine Liturgy and is also read at the administration of all Sacraments. The Sacrament of Holy Orders is administered at Divine Liturgy and the Sacrament of Matrimony, although separated from Liturgy, is considered to be a continuation of the Sacrament of the Eucharist. The offices of Holy Unction and Confession also include the Creed. When a bishop is being installed he makes his confession of true faith before the people. The Creed must also be read in order to know well our Orthodox doctrine, so that we may always answer anyone asking us how to believe correctly in the right way. Faith at times lessens in a person and knowledge is forgotten, that is why we constantly read the same prayers: morning, evening and other prayers. That is why the Creed must be read constantly, in order that the correct understanding of our faith may never decrease.

Archpriest VLADIMIR RIGIN,
Moscow Diocese

A Prayer for Peace

On September 1, 1939, the Second World War was unleashed. For half a century the horrors of the great slaughter, which involved 72 states, cannot be erased from the memory of people. The Soviet and foreign press has responded to this data by numerous historical, analytical and unmasking publications. But nobody can furnish an answer to the most burning question: can mankind be guaranteed against the recurrence of similar cataclysms?

Christians all over the world are praying for peace, reposing all their hopes on the Lord. On September 1, 1989, an ecumenical prayer, devoted to the 50th anniversary of the beginning of the Second World War, was held in the Church of Sts. Peter and Paul the Apostles in Lefortovo, Moscow.

The common prayer for the protection of the sacred gift of life on Earth and for delivering humanity from the horrors of war, death and violence was preceded by a sermon delivered by Protopresbyter Vitaly Borovoi, Deputy

Head of the Department of External Church Relations of the Moscow Patriarchate, professor of the Moscow Theological Academy. He said, among other things: "Recalling this tragedy today, Christians all over the world are praying to God, beseeching Him to prevent new conflicts and save the human race and life on Earth, since mankind has proved to be incapable of preventing new dangers itself, just as it was incapable of averting the past war. We have assembled here to offer up our prayers to the Most High. All these years since the end of the war a great deal has been written and said in an attempt to find those who are to blame. And yet it is the whole of mankind which is to blame. The initiators are largely responsible, of course, but mankind as a whole is to blame for allowing the very possibility of the war's beginning. Therefore, all of us must repent. But this is not enough either. Humanity should understand the main thing: when people abandon

God and ignore the sacred commandments calling for love and fraternity, for preserving human life, when people decide that they will build a new Tower of Babel by themselves, then, as we all know, all this enterprise ends in tragedy.

"A war spells an incredible depreciation of moral values, human life and degradation of human personality. The entire political activity of the belligerent countries was based on violence of one nation over another, of one man over another. And the whole world turned either into warring groups of people fighting against each other or into a huge concentration camp for all who, for one reason or another, were not to the liking of the other side. I think that mankind must not only repent now but also pray to the Lord, beseeching Him to allow people to restore moral values which will prevent fresh conflicts. These moral values were announced to the world by Christianity and permeate the entire modern civilization. And this is what we must pray for."

The office of the prayer was commenced by the ecphonesis of the rector of the church, Archpriest Anatoly Novikov, veteran of the Great Patriotic War (1941-1945): "Blessed be the Lord now, and ever, and unto ages of ages. Amen." Everyone who took part in the common prayer pronounced the Lord's Prayer in his or her own language. Thereupon the entire congregation prayed for universal peace and for the unity of all. Out of respect for the host, the Russian Orthodox



Protopresbyter Vitaly Borovoi addressing the participants in the ecumenical prayer in the Church of Sts. Peter and Paul, Moscow

Church, the Creed was read in Russian. A representative of the All-Union Council of Evangelical Christians-Baptists read verses from Genesis (11, 1-9), telling of the construction of the Tower of Babel, the time when peoples began to be affected by discord. *Thou art the God that doest wonders*, sang the choir, while Father Norman Meiklejohn, the chaplain of the US Embassy, sang an extract from the Epistle to the Ephesians (2, 8-10, 13-18), calling upon the faithful to perform good works and slay the enmity. Bishop Nippon, representative of the Patriarch of Antioch to the Patriarch of Moscow, read Gospel chapters about reconciliation (from

the Sermon of the Mount, Mt. 5. 21-26) and about peace bequeathed to us by the Saviour (Jn. 14. 23-27).

A special place in the ecumenical prayer for peace was devoted to the litany of penance, with everyone repeating to himself the words pronounced aloud: "O loving God, heed to the prayers of our people for mercy and grant us forgiveness for all our sins. Help us die with Christ once again, so that we should not sin and live again with Him for Thee. Pour Thy Holy Spirit into our hearts and lead us to a more loyal service in everything that we say and what we really are. Blessed be the Lord God unto ages of ages. Amen."

* * *

Taking part in the prayer were also Archimandrite Gavriil, representative of the Patriarch of Bulgaria to the Patriarch of Moscow; V. G. Kulikov, Executive Editor of the *Bratsky Vestnik* (Fraternal Messenger), a magazine of Evangelical Christians-Baptists; Rev. Max Lafser, of the USA; staff members of Synodal institutions of the Moscow Patriarchate, clerics of the city of Moscow and the Moscow region, and parishioners. Singing during the prayer was the choir of students of the Moscow Theological Academy.

E. BELYAKOVA

30th Anniversary of the Foundation of the Christian Peace Conference

Thirty years are the average period between the birth of one generation and that of the next. Thirty years ago, in 1958, the Christians of Czechoslovakia, imbelled and motivated by the history they had lived through, arrived at the conviction that they needed to take some resolute measures to save peace on earth. They belonged to a country which, following an age-long period of oppression, upheld their national dignity in World War I and won freedom. Their state, however, existed for only 10 years. In 1938 in Munich, the great powers of the West capitulated to Hitler's ambitions for domination and sacrificed Sudetenland, which, however, in no way slaked the greed of German fascism. Czechoslovakia was occupied.

But it was not only political reasons which prompted Czechoslovak Christians to advance peace initiatives: the World Alliance for International Fellowship of Churches—an ecumenical peace movement—conducted a conference on the universal disarmament of the Christian world in Prague in 1928. It was a meeting of this alliance held in Fanø in 1934 which

heard a call of its youth secretary Dietrich Bonhöffer for convening a universal church forum on problems of peace and security, which sounded as a warning against fascism with its plans of subjugating the world.

In 1948, when the World Council of Churches was being founded in Amsterdam, Josef Hromádka, a noted Czechoslovak public figure, and John Foster Dulles opposed each other: Hromádka with a few associates speaking up for peace, socialism, conciliation and justice and Dulles advocating anticommunism, through the abuse of the Gospel. The World Alliance ceased to exist, as did the peacemaking oikoumene. Soon representatives of world Christianity unleashed a cold war against the peoples and countries of socialism (also Christian!). The cold war became aggravated because of the unsettled German question and the threat of use of the atomic bomb which had been tested in Hiroshima and Nagasaki: it was no longer a weapon, but a means of mass annihilation. It was under these conditions that the Christian Peace Conference came into being.

What did the CPC aim to achieve? What could it achieve? What has it achieved? What are the tasks facing it in the future? Underlying its programme are two problems—the threat of a nuclear war and the German question. It has a dual basis: associating itself with the tradition of the World Alliance and Bonhöffer's call for holding a universal forum, it strove in the past and is striving now to promote the peacemaking commandment of the Gospel and call Christians and Churches of the world to obedience to the Prince of Peace (Isa. 9.6); on the other hand, it is aiming to contribute to the world movement in defence of peace regardless of whether it has a secular or religious character.

The CPC has remained faithful to both trends, even though there arose certain contradictions and problems in this connection.

An excellent work, *On the History of the CPC*, was written by Günter Wirth¹. In the preface he describes his effort as a "humble attempt to make a record of the history of the CPC", which is clearly an underestimate of that study. "Naturally," he continues, "the author, proceeding



Cathedral of St. Nicholas
in Alma-Ata

from his own subjective viewpoint, displayed certain one-sidedness. This is a subjective one-sidedness in examining the objective 'one-sidedness' of our movement."² G. Wirth's "subjectivity" manifested itself in selecting documents, which include excerpts from statements of corporations and the scientific section, materials worked out by commissions, speeches, and also a "commentary", which is how Wirth refers to his article on the historiography of the CPC.

Should a detailed history of the CPC ever be written, it can be based on this valuable material which is well prepared and elaborated. A comprehensive history would also include the processes of development taking place inside individual member Churches and regional committees about which a number of studies have already been written. Naturally, they cannot be fully taken into account here. I particularly admire those large passages in which Wirth shows himself a historian and in which he cannot narrate, basing his story on his personal experien-

ce, but is compelled instead to resort to archival materials. I mean, in the first place, the appraisal of the activities of three continental CPCs—those functioning in Africa, Asia, and Latin America.³ It hardly needs mentioning that historiographer G. Wirth links the actions and reactions of the CPC with political development processes and events.

On my part, I can only particularly point out G. Wirth's conclusions and comments. Yet each member of the CPC staff certainly has, in Wirth's phrase, "his own subjective views". Each has different experience and different memories. The CPC has been perceived in different ways. Therefore, I will also take the liberty of offering certain appraisals, based on my own viewpoints, which may seem less appropriate to a historian concerned about information which is practical and "objective" to the utmost. Further on, I would like to single out certain events which were highly appraised by Wirth himself: this is necessary in the said context. And, lastly, I would like to mention some of my experiences, even though they may seem ephemeral, anecdotic or incidental.⁴

Just as in any other movement, extensive creative work was under way in the CPC in the initial period of its existence. At the time, few people took an interest in this Prague-based movement. Today its scope, the number of its participants and the size of its staff on every continent and in every country have grown remarkably. And yet sometimes I wonder whether its scope achieved so far, that is, a quantitative characteristic, which is not the limit of an overall value, corresponds to the quality and depth which we experienced in its early years, and which we still observe today.

Thirty years ago in Modra near Bratislava (at the time, the theological faculty of the Slovak Evangelical Church of the Augsburg Confession in the ČSSR

was located there), the "cradle" of the Christian peace movement, decisions were made which had a substantial ecumenical effect, particularly so in the first ten years. I recall, for example, the annual appeal devoted to the Day of Hiroshima—the first atomic bombing; Professor Heinrich Vogel wrote a special prayer on the occasion.

I also recall the working out by a theological group at a session of the Committee for the Continuation of the Work of CPC in Sofia in 1966 of a resolution on the issue of a "just revolution", which was to replace the medieval theological concept of a "just" war.⁵ I further recall an important statement made in Zagorsk in 1967 (also by the Committee for the Continuation of Work), on the Middle East war, which stressed that the State of Israel was a secular formation at the time.⁶ Certainly the "charisma" of the CPC has not faded since 1968. Thus, in 1971 in Bratislava its Theological Commission carried out important work on the issue of "conciliation and predilection".⁷

I mentioned only four major points which, naturally, are of importance not to myself alone.

The Day of Hiroshima has been quietly removed from the agenda; the question of a "just revolution" has been replaced (or ousted?) by problems relating to the establishment of a just economic order; the Zagorsk statement has recently (at this session of the Committee for the Continuation of Work in Görlitz) been to a certain extent nullified by an observation to the effect that the declaration reminded the State of Israel of its religious tradition (!); and the bringing up of the question of predilection seems not quite opportune today, so this question, just as earlier statements such as those on "peaceful coexistence" or on "anti-imperialism", has given up its place to new, more conciliatory guidelines. Naturally, the worldwide spread of the CPC, its ecumenical scope and its cooperation with

the framework of the UN are gratifying facts and they would have satisfied its founders who regarded its very establishment, above all, as an experiment. And, certainly, it can be admitted that compromise is essential where contradictory opinions have to be taken into account for the benefit of peace, but how high should the price be? Should it call for the loss of clarity and "one-sidedness"? Shouldn't we more often call to mind the beginnings, impulses and intentions, just as Christianity must constantly revert to its own beginning—the Biblical foundation?

I have a nostalgic feeling when I turn my thoughts to major efforts of the commissions and the results of their work. At the time, the commissions could hold their sessions once a year and produced substantial results in preparing assemblies and in developing the ideological basis of the CPC in general.

The growth of the movement brought about a number of major reshuffles in it. That is why today the international commissions can meet very seldom, as they say, for financial reasons; but, on the other hand, the work of the continental associations has been intensified, with the exception of Europe where there is a shortage in this respect.

Finally, a change which has decisively reshaped not only the image of the CPC should be mentioned. What I mean is the hierarchization of the movement. Initially, the face of the CPC was determined by professional theologians, that is, professors of theology. However, the greater the ecumenical scope of the CPC grew and the more responsibility was taken by Churches, the more place was given up by professors to high-ranking leaders of Churches, that is, to bishops. This has resulted in a situation where, while we may be glad of the large potential of bishops, there has been a substantial decrease in professorial competence. Certainly, hierarchs are also theo-

gians. Yet they have to pay greater regard for the ecclesiological aspect. That is why in making major decisions church policy considerations or simply caution sometimes have to prevail over other points of view. And here I cannot see any getting back to the beginning.

Since I wrote about the commissions, the number of which sometimes reached as many as ten, I would like to recall the first institution of this sort. This was during the second CPC in 1959. One night, Pastor Dr. Bohuslav Pospíšil, Secretary-General of the CPC, and also Dieter Frielinghaus, Hanfried Müller and myself were sitting at Dr. Pospíšil's in a student hostel in Jirchařich in Prague. The cold war seemed to be the most dangerous phenomenon at the time. The commission was to conduct a survey. It was prepared that same night when Jan Heller and Josef Smolik from Czechoslovakia, Janosi, Palfi and Varga from Hungary and Herbert Mochalski from the FRG joined in with the three citizens of the GDR. Prior to the third CPC in 1960, a document was worked out which lost its "edge", sharpness and clarity to some extent at the conference in favour of compromise formulations which, however, still remained vigorous enough.

I further recall with nostalgia the first International Secretariat. It was instituted after the third CPC in 1960. Its main task was the preparation of the 1st All-Christian Peace Congress to be held in 1961. To this end, nearly all the secretaries stayed in Prague for three months. The preparations were carried out very thoroughly both in terms of content and in terms of the technical aspect. The International Secretariat did a good job both for that first trial of strength and for the future. Its permanent responsibility was the preparation of sessions of the Working Committee. Yet it was the International Secretariat which was a source of initiatives and impetuses both for the commissions and for

the sessions of the Committee for the Continuation of the Work of the CPC, as well as for the congresses. Each session of the International Secretariat was a spiritual, intellectual and political event. True, the Working Committee was not always in a position to subscribe to the ideas advanced by the International Secretariat, which were sometimes too bold. In such cases, the wisdom of the fathers counterbalanced the energy of the young. In general, however, it can be admitted that the CPC has the International Secretariat to thank for a lion's share of its success.

In the initial period of the Secretariat's activity, I was a witness of the following episode. In connection with the conference in Puidoux, France, Heinz Kloppenburg (FRG) invited a number of the members of the CPC staff to Paris. Preliminary talks related to the preparation of the 1st All-Christian Peace Congress were to be held there. They were planned so that their results could be submitted to the 3rd Assembly of the WCC in New Delhi. The potential Western participants in both assemblies, above all those from the United States, spoke up in favour of postponing the All-Christian Peace Congress to the period after the New Delhi assembly—if possible, for a year. There were quite a few important arguments in favour of the postponement. Dr. J. Hromádka amiably and patiently listened to the talk. Finally he asked: "And what will you do if we still gather before New Delhi?" I do not remember now the answer that he was given. Yet the 1st All-Christian Peace Congress was held as scheduled and the invited staff members, including those who had so energetically raised objections in Paris, came to Prague.

The word "Paris" tempts me to mention another episode, which, even though it has not become part of the history of the CPC, is one of those incidents that constantly affected and impeded our work. What I am speaking about is the joint session of the



The Chairman of the Committee for the Continuation of Work (CCW) Metropolitan Filaret of Kiev and Galicia and the CPC President Bishop Dr. Karoly Toth

Working Committee and the International Secretariat held in Massis, France. It was George Casalis who sent out invitations and, as is usual and necessary, guaranteed an entry visa to all the participants. At the time, the GDR was still subject to the Bonn verdict of the "Halstein doctrine" and, therefore, the question of an entry visa was particularly important to the two participants from the GDR—Helmut Bandt and myself. Before leaving for the airport, I called Casalis from Berlin and asked him whether we could come. He assured me that the appropriate minister had settled the matter and that we would get our visas upon arrival at the airport. Now, then, what actually happened? At Orly Airport in Paris the police were waiting for us. True, we had an opportunity to call Casalis. But then they put us in a patrol wagon, drove us along overcrowded Paris streets and finally brought us to Charles de Gaulle Airport. Casalis was waiting for us there—of course, only to inform us that we had to leave France. We were transferred to Zurich under police su-

pervision and there the Swiss police placed us in an attic of a hotel for the night. On the following day we were sent to Prague. There we regained our freedom and flew back to Berlin. While we were travelling in this manner, our sisters and brothers from the Working Committee and the International Secretariat were in session in Massis. This occurrence had not an exactly positive effect on the talks and I broke off friendly relations with Casalis for many years.

This is, however, a rather innocent example of the hardships encountered by those engaged in peacemaking activity in comparison with the actual losses suffered by the movement, which now has its own martyrs, in the first place, in Latin America. Out of many, I will only mention my friend and brother Mauricio Lopez, who was taken away by the "black brigades" in Argentina one day and of whom nothing has been heard ever since.

For all the vast special knowledge of the CPC staff, we have always experienced strong impulses given by individual personalities, which led to collective enlightenment. This applies, above all, to the movement's presidents: Professor J. Hromádka, Metropolitan Nikodim whose early death was a heavy loss to the Russian Orthodox Church, to our CPC and to the entire oikoumene, and Bishop Dr. Károly Tóth. Their invariable task was to open the sittings and sessions of the Working Committee and the congresses with extensive reports. This called for a profound faith, theological wisdom and political intelligence (and also for church policy tact!). I would like to mention one report which strongly impressed all the participants. This occurred at the Working Committee's session in Moscow in 1962. The point under discussion was the "prophetic" gift of the CPC. My esteemed friend and teacher Werner Schmauch (GDR) rose to speak and, without leaving his seat, delivered an extempore oration on the role and

significance of the prophetic gift in the New Testament. In it individual prophets were mentioned, yet since the Pentecost there has emerged a new gift of prophecy, which was bestowed upon the whole community and which it had to accept with full responsibility.⁸

Prophecy is a task for which the CPC always assumes responsibility and which was already a tradition with the Czech Brethren and their Reformation. This is precisely what the CPC has been doing for many years, challenging Churches and the oikoumene and being the vanguard of peacemaking inside world Christianity.

That the seeds sown by the peacemaking movement of the whole world in the course of many years and decades are today beginning to bear fruit is largely an achievement of the CPC. This legacy makes it incumbent upon us to struggle for peace and justice in future and to continue working in this cause. The goal is right in front of us: it is the saving of the sacred gift of life from nuclear catastrophe and also the saving of mankind from injustices and starvation bringing an early death in their wake. Our struggle and our aspirations are guided by the precept and promise of the Prince of Peace (Isa. 9. 6). He sets our steps in the path of peace.

NOTES

¹ G. Wirth. *1958-1988—30 Years of the CPC: On the History of the CPC* Prague, 1988.

² *Ibid.*, p. 4.

³ *Ibid.*, p. 120.

⁴ Even adherents of different viewpoints engage in recrimination: "History when everything has already passed and no one knows what actually happened."

⁵ "Report of the Working Group on Theological Questions."—*CPC Journal* 1967, No. 22/23, January, p. 52.

⁶ G. Wirth. *Op. cit.*, p. 81.

⁷ G. Bassarak. "A Word on Conciliation."—*CPC Journal*, 1972, No. 31, March, p. 14.

⁸ Werner Schmauch. "Prophetic Gift in a Community."—In the book *Signs of the Times*. Berlin, 1968, p. 168.

Dr. Gerhard BASSARAK (GDR),
CPC Vice-President



THE VLADIMIR ICON OF THE MOTHER OF GOD

17th century. Cathedral of the Dormition, Vladimir

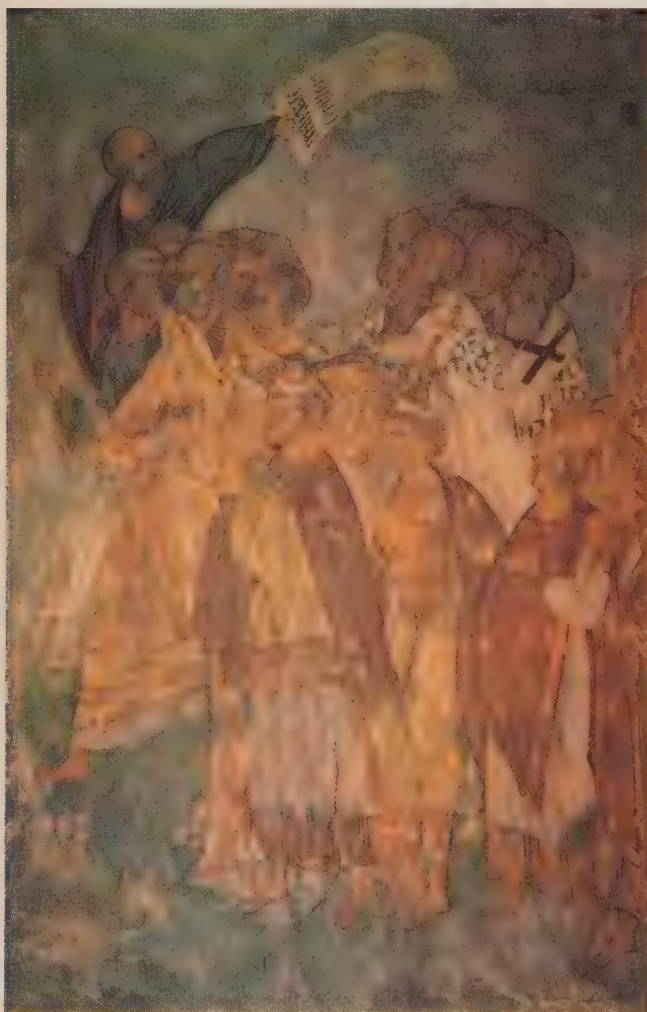


Cupolas of the Cathedral of the Dormition

FOR THE 6TH CENTENARY
OF THE VLADIMIR CATHEDRAL
OF THE DORMITION

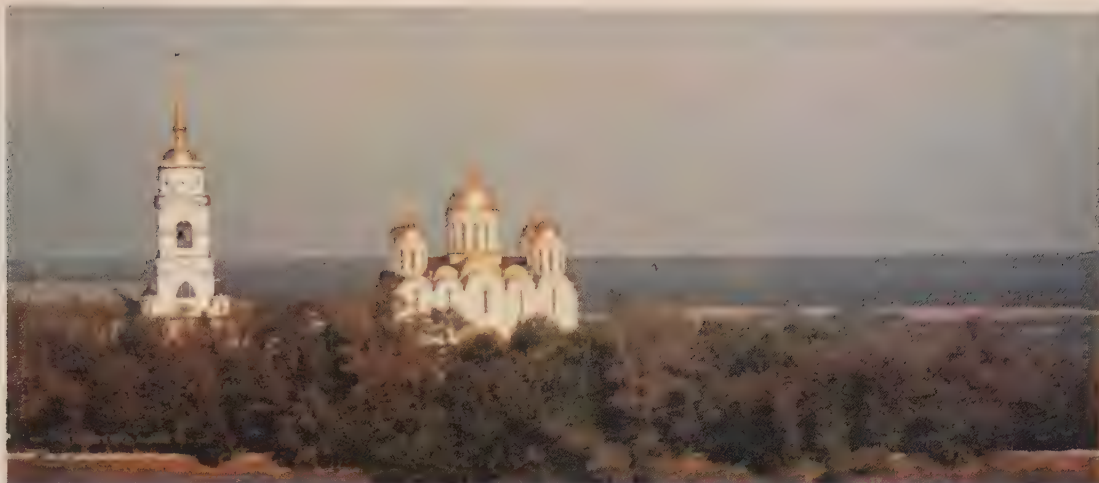
Christ in glory. Murals by St. Andrei Rublev
in the vault of the central nave

Saints proceeding to Paradise. Detail of the fresco by
Daniil Cherny at the vault of the south nave



Symbols of four kingdoms in the castle of the eastern arch
central nave, painted by St. Andrei Rublev

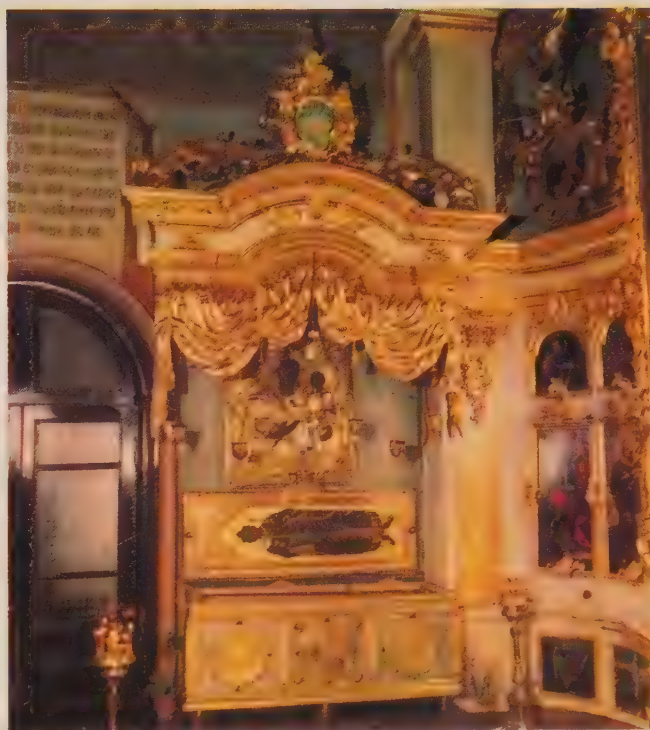
View
of the Dormition
Cathedral



Fragment of the central
iconostasis



The reliquary of the Orthodox
Prince St. Andrei Bogolyubsky



Divine service
in the Dormition Cathedral

The tomb of Prince
Vsevolod III





Exterior of the monastery



St. Iosif of Volokolamsk

19th-century murals at the sanctuary of the Cathedral of the Dormition

New Testament Trinity

19th-century murals at the sanctuary of the Cathedral of the Dormition



Ss. Cyril and Pappylus the Archdeacons

19th-century murals at the sanctuary of the Cathedral of the Dormition



Host of saints

19th-century murals at the sanctuary of the Cathedral of the Dormition





Participants in the session in the Cathedral square, the Kremlin



Reception at the Kremlin



General Secretary of the WCC Dr. Emilio Castro speaking



N. Ryzhkov, Chairman of the USSR Council of Ministers, welcoming the members
of the WCC Central Committee



The participants in the session of the WCC Central Committee during the moleben
at the Trinity-St. Sergy Lavra, July 18, 1989



Members of the WCC Central Committee during divine service in the Dormition
Cathedral of the Trinity-St. Sergy Lavra

600th Anniversary of the Battle of Kosovo

Celebrations in the Serbian Orthodox Church

Six hundred years have passed since the Battle on the Plain of Kosovo where the warriors of the Serbian Orthodox Prince St. Lazar fought the Ottoman hordes. In the 14th century, the Yugoslav lands divided into a number of principalities could not effectively oppose the large Turkish army. The Byzantine Empire, powerful at one time, was now herself paying a tribute to the sultan. The European states were preoccupied with their own interests and no help was to be expected from anywhere: even Byzantium, having agreed to a union with Rome, had received none. In the battle at the Maritza River near Adrianople in 1371, the Turks defeated the troops of Macedonian Slavs led by Despot Uglješa and King Vukashin and were advancing further into the Balkans.

On June 15, 1389, Feast of St. Vitus (Vidovdan), a historic battle was fought on the Plain of Kosovo in the valley of the Laba River (now the territory of the Socialist Autonomous Region of Kosovo-Metohija, Yugoslavia). The 20,000-strong united Serbian force led by Prince Lazar got into position on the right bank of the Laba. Besides Serbs, it also included Bosnians and, according to some data, a number of Bulgarian detachments. Prince Lazar had enlisted the aid of Hungary, which, however, failed to provide any substantial help. The Turkish army numbering some 30,000 men under the command of Sultan Murad I and his sons, Yakub and Bayesid, stood on the left bank. At approximately 8 o'clock in the morning, the Turks crossed the Laba. The Serbs repulsed the attacks of the

Turkish troops and then themselves took the offensive. Having crossed the river on the right flank and broken through the Turkish battle formations, they succeeded in coming up very close to the Turkish headquarters, and the Serbian voivode (knight) Miloš Obilić mortally wounded Sultan Murad, Commander-in-Chief of the Turks. Prince Bayezid ordered to assassinate his elder brother and rival, assumed command and mounted an offensive. Around noon, Prince Lazar sent the reserve into action, but the Turks managed to turn round the Serbs' right flank. The Serbian troops wavered and began retreating. The battle was lost and Prince Lazar was taken prisoner and executed on the orders of Bayezid.

After the Battle of Kosovo, Serbia lost her independence, which precipitated the defeat of the other Balkan states and also of Hungary. The Serbian people took the tragedy very hard. At the time, "a mother was weeping over her child and a father was crying his heart out and a brother, having embraced his brother, was shedding bitter tears", wrote a monk of the Ravanica monastery, a contemporary of the Battle of Kosovo.

Yet a death for Christ, for the Orthodox faith is never in vain. "This is a whole history of the Serbian people, of their sufferings, sorrows and humiliation and, at the same time, a symbol of their pride and a source of hope, for one dies when he is born and is born when he dies, and elevated through humiliation. Kosovo is a crown of thorns in the sufferings of Southern Slavs. It is a symbol of their centuries-long



Prince St. Lazar. Fresco from the Monastery of Manasija by D. Jasovic, 1979

path of martyrdom. Concentrated round this symbol is the finest and inmost dream of our Slavic soul and thus the Kosovo events combine dramatism and solemnity. On the Plain of Kosovo, Serbia drained her cup of woe for her freedom and for her love of the God of Light and Truth, Who will never forget this great sacrifice but Who will afford His consolation and will help restore His altar," wrote the outstanding Serbian church artist Jovan Meštrović in 1915.



The Cathedral of the Gračanica Convent—a witness of the Battle of Kosovo

The tragedy of Kosovo inspired many Serbian poets, writers and artists. In his day, Patriarch Daniil of Serbia, a contemporary of the events, described them in his poem *Confession of the Departed Prince Lazar*.

The theme of Kosovo is often to be heard in Serbian folk songs. In popular conscience, this battle was perceived, above all, as a battle for the Orthodox faith.

The song *The Downfall of the Serbian Kingdom* narrates how St. Elijah the Prophet, sent by the Most Holy Mother of God, appeared to Prince Lazar and proposed that he choose between the earthly and Heavenly kingdoms warning that, should he choose the Heavenly Kingdom, his entire host would perish in the battle with the Turks. Prince Lazar chose the reward in Heaven and summoned the Patriarch with twelve hierarchs, who administered Holy Communion to the warriors, preparing them for a martyr's death.

Later on, in the hard times of the Turkish yoke, the Serbs often appealed to the warrior and holy martyr Prince Lazar for help. Serbia herself appealed to him in a writing by a medieval author: "Take your arms and

arise and do not delay an instant. Pierce their hearts with your sharp arrows. Assemble my scattered children whom the enemies have torn away from me out of envy. Assemble them within my fence and shepherd my children. Shepherd my flock which I have placed in your care. Oust the illicit barbarians! May you never cease to fight them for myself and my flock!"

In his 1989 Paschal Message, His Holiness Patriarch German of Serbia noted: "At Kosovo, Serbia lost one of her finest rulers but she obtained a great saint who ascended the throne of Heavenly Serbia forever and who constantly reigns over the souls and hearts of the entire Serbian ilk."

In 1989, the life of the Serbian Church proceeded under the sign of the jubilee—the 600th anniversary of the Battle of Kosovo. On June 19, the holy relics of the Orthodox Prince St. Lazar were translated to the Gračanica convent where they were solemnly greeted by believers and clergymen headed by Bishop Pavle of Raška and Prizren. The holy relics were escorted by Bishop Stefan of Žiča and Bishop Mitrofan of Toplica.

The Gračanica Convent of the Dormition on the Plain of Kosovo 12 kilometres from the town of Priština was built by the Serbian Tsar Milutin Nemanjić back in 1321. This is one of the most beautiful monuments of medieval Serbian architecture and a historic shrine of the Serbian people. But it is the Ravanica monastery, which the saintly prince built in 1381, that has become the place of the last repose of his holy relics. It is known that Prince Lazar wished to be buried here and tradition has it that his widow, Princess Militza, fulfilled his wish on the next day after the battle. Later on, his holy relics were invented and glorified in the cloister. Subsequently, their location was changed more than once—sometimes, under tragic circumstances—and then, from 1942 on, they were in Belgrade.

On June 14, a regular Holy Bishops' Council of the Serbian Church began its work. It had on its agenda not only current affairs, but also a number of momentous events, such as the translation of the holy relics of Prince Lazar to the Gračanica convent at Kosovo, the construction of the dome topping the Memorial Church of St. Sava in Belgrade, and the solemnities in honour of the 600th anniversary of the Battle of Kosovo. On Sunday, June 25, the hierarchs led by His Holiness Patriarch German celebrated Divine Liturgy in the St. Sava Church before a vast concourse of worshippers. Among them were quite a few Serbian émigrés who had come for the Kosovo celebrations from all over the world. On the eve of the Feast of St. Vitus, Metropolitan Jovan of Zagreb and Ljubljana officiated at All-Night Vigil in the Gračanica convent. On the following day, Patriarch German, accompanied by the hierarchs of the Serbian Church, arrived at the cloister. He venerated the holy relics of Prince Lazar. Divine Liturgy was celebrated in the open air with many thousands of believers joining in the prayer. Then all the participants in the solemnities went to Gazi Mestan, the site of the battle where over a million pilgrims had assembled. Here a parastasia for the repose of all those who had given their lives for the Motherland and the Faith was conducted. Metropolitan Vladislav of Dabar Bosnia, one of the oldest archpastors of the Serbian Church, addressed the assembly. From the Plain of Kosovo, the hierarchs proceeded to the Patriarchate of Peć, where the Bishops' Council completed its work on the following day.

Today Yugoslav historians appraise the Battle on the Plain of Kosovo in a new way. In popular consciousness, the Battle of Kosovo has merged with the battle at the Maritza River in 1371 and the downfall of the town of Smereдово in 1459. It was precisely the year 1459 which marked the beginning of Ottoman domination

On the Plain of Kosovo, the leaders of both armies—Prince Lazar and Sultan Murad—perished. The Turks suffered heavy losses and the death of Murad and his eldest son, the successor to the throne, brought about disturbances in Turkey herself, which compelled Prince Bayezid and his army to retreat. The Battle of Kosovo cannot be viewed as an utter defeat of the Serbs. At the same time, in view of the small size of the Serbian army and the disunity of the Yugoslav lands, the aftermaths of this battle were certainly tragic. In the national conscience of the Serbs, however, the historical events of Kosovo are regarded not only as a great suffering, but also as a great victory, which has found expression in folk songs. It was a victory of Christian humility, self-sacrifice and willingness to go the full length of suffering for the Christian faith, a victory of the powers of light and goodness, establishing the Kingdom not of this world, over the greed and cruelty of worldly ambitions.

In the 1989 Paschal Message of the Patriarch, the Battle of Kosovo is called the Good Friday of the Serbian people and, at the same time, their Resurrection. The same thing is to be observed in folk songs: the supper at Prince Lazar's on the eve of the Battle is compared with the Last Supper, Holy Communion received by the warriors at the Samodreža Church with the preparation for sufferings and Resurrection, the martyr's death and the baptism of blood at Kosovo with the shedding of the innocent Blood of the Sacrifice on Golgotha, and vojvode Vuk Branković, who, according to legend, betrayed the Serbs, with Judas Iscariot. Today the Kosovo jubilee is still regarded by the people as the path to Golgotha, that is, as the most reliable path towards Resurrection and Salvation.

It is quite significant that nine years before the Kosovo events, a battle was fought in

another Slavic country, Russia, which also determined the entire subsequent course of her historical development. It was the Battle of Kulikovo in 1380. The Orthodox Prince St. Dimitry Donskoi fought Mamai's hordes not only for national independence, but also for the Orthodox faith, for the Holy Orthodox Church which was in the first place menaced by the Muslim invasion. The blessing given by St. Sergy of Radonezh armed the Russian host with a spiritual weapon and greatly inspired all the warriors. With God's help and Abba Sergy's prayers our Orthodox host won the battle. The victory on the Kulikovo Plain initiated the winning by Russia of her independence. There is an invisible providential connection between the two events—a manifest religious character of the struggle waged by the fraternal Slavic peoples, a profound and ardent faith, valour and self-sacrifice.

Serbia lost her independence for a certain period of time. Whereas Russia, which had trodden a thorny path of suffering in the period of the Mongol-Tatar yoke, won it once again. From then on, it became Russia's responsibility to defend Orthodoxy and provide help for the oppressed Slavic peoples which now pinned on her their hopes of liberation. Subsequently, monetary donations, liturgical books and church plate would flow in streams to the enslaved South Slavic lands. In the 18th century, teachers from Russia would come to the Serbs and Russian volunteers would take part in their liberation struggle. In 1831, Serbia would regain her independence, having travelled a road of terrible ordeal, sorrow and humiliation from the Battle of Kosovo to the glorious resurrection of independence. A time would come when the heroic Russian troops sent forth by order of the Orthodox Liberator Tsar Alexander II would sweep away the last bastions of Turkish slavery and liberate Bulgaria, and the Southern Slavs would get the opportunity freely to build a new life.

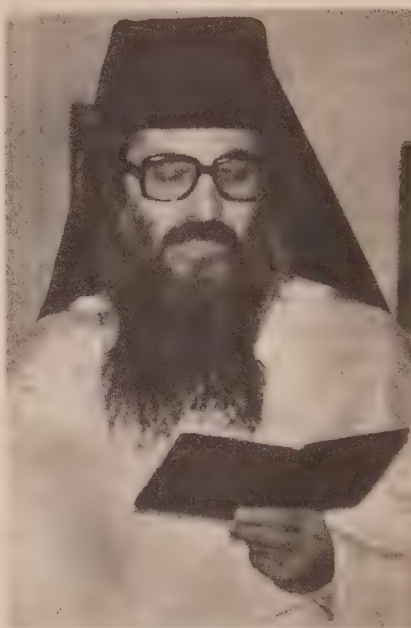
Both Russia and the other Slavic states have traversed a long and complicated historical path. Yet already in the days of old, the idea of Slavic unity, the brotherhood of the Slavic peoples linked together by a single Orthodox faith began taking shape both here and there. In their day, I. Kireevsky, S. Aksakov, F. Dostoevsky and V. Soloviev in Russia, Jovan Rajić, Zaharija Orfelin and Vuk Karadžić in Serbia, Archbishop Petar Njegoš in Montenegro, and St. Sofrony of Vraca, Abba Paisy of Hilandar Monastery, Khristo Botev and Vasil Levsky in Bulgaria wrote about this. The striving for Slavic unity also kept growing in the countries belonging to the world of Slavia Romana, that is, among the Poles, Czechs, Slovaks, Croats, and Slovenians.

The anniversary of the Battle of Kosovo was also marked in other European countries, for Serbia was one of the first obstacles in the way of Ottoman expansion. Back in 1389, the advance of the Turks was checked. As a token of the grateful memory of the event preserved by the entire Christian world, the bells of Notre Dame de Paris were pealing on June 28, the day of the solemnities.

I. BELOV

In Memory of Archimandrite Cosmas of the Grigoriou Monastery

"Hierapostoli," a word in which we hear the familiar words "hiero-" and "apostle," means "ecclesiastical mission" in Greek. Missionary work is apostolic work, "apostolic" being one of the main definitions of the Church. The Orthodox Church has never ceased bringing the glad tidings of the Truth of Christ to peoples unfamiliar with the Gospel. At present Asian and African countries are the chief missionary areas; here members of the Roman Catholic and Protestant Churches are preaching actively, new Orthodox communities are emerging, and monasteries and even Local Churches are appearing. Thus, the Japanese Autonomous Orthodox Church and Orthodox communities in China and Korea have emerged thanks to missionary work. The Orthodox Church is growing particularly vigorously in our day in African countries, specifically, Kenya, Uganda, Zaire and Nigeria. First makeshift churches are built, followed by stone churches in some places; catechization and mass baptism of Africans are carried out, and local Orthodox clergy are appearing, too: according to the figures as of February 1989, 128 Orthodox African clerics conduct divine services in the missionary churches of Africa. Orthodoxy is being spread among the African peoples thanks to the selfless, truly apostolic labours of missionaries of different nationalities. Most of them are Greeks, but there are Americans and Finns as well. One of these apostles was Archimandrite Cosmas of the Grigoriou Monastery, who died tragically on January 27, 1989. He was only 47; he was the youngest of the Orthodox clerics to have de-



voted their lives to the spread of Orthodoxy among peoples.

Fr. Cosmas (secular name, Ioannis Aslanidis) was born in 1942 in Thessalonica into a large pious family. His parents had moved to Greece from Asia Minor in the wake of the Turkish persecution of Christians in 1923. As a child he attended catechetical schools (in which he later was an instructor himself), and then became an active member of the Stavros (Cross) fraternity, which unites zealots of Orthodoxy who dedicate themselves to the work of spiritual education, the "internal mission," under the spiritual guidance of Metropolitan Augustinos of Phlorina, who is well known for his pastoral labours. This is how a friend recalls the young Ioannis: "Always on the move, never wasting a minute, he would spend hours working in the fraternity printing office, set up in a basement, doing repair work, obser-

ving the printing process, the lacing, and carrying books and paper. Then he would gather packages with the large black letters 'HIERAPOSTOLIKON' and take them to the post office. It seemed that he did not get

tired at all. He had wonderful relations with the fraternity. His face radiated cordiality, simplicity, and a childlike harmlessness, which characterized him, as well as his voluntary poverty, his selflessness and sublimation of his ego. In the evening he would go with his schoolbag to the lyceum, after finishing which he entered the Seminary to prepare to take Holy Orders. During those years he and thousands of young people took part in demonstrations and other actions of protest — in the struggle which the Church was waging against the powers-that-be which were encroaching upon the age-old traditions of the peoples. He organized construction groups in the Phlorina Metropolitanate and took part in the building of a township for newly enlightened Albanians and in the erection of parish centres, homes for the aged, and orphanages. A youth organizer and catechism instructor at children's Sunday schools at churches in Athens, he maintained close ties with the Holy Mountain and the Athonite startsy, whose advice he was guided by. He took part in the construction of a new Church of St. Nikodimos the Hagiorites in Karyes, where the saint passed away. A strong personality inspired with the fire of Christian love, he did not want to live a conventional Christian life and did not seek a Church career, but thirsted above all to dedicate himself to God and his neighbour."

In August 1975, at the age of 33, Ioannis Aslanidis left for Zaire. He became an assistant to Fr. Amphilochios Tsukos, a famous missionary from the island of Patmos. He had great zeal for Christ and, possessing technical knowledge and practical skills, he built 10 churches in Zaire in less than a year and a half (at present there are 49 Orthodox communities in this country).

In 1977, with the blessing of the Athonite startsy, Ioannis entered the Grigoriou Monastery on the Holy Mountain to dedicate himself to taking monastic vows. After a year's novitiate, Father Superior Georgios professed him, giving him the name of St. Cosmas Etolos Equal to the Apostles, a missionary of the times of the Ottoman rule in Epirus. Soon after he was ordained hierodeacon, and then hieromonk, Fr. Cosmas returned to Africa.

In Zaire, there were many apostolic labours awaiting him. He erected churches, preached, taught catechismal classes, and conducted baptisms (he baptized over 15,000 people). Orthodox missionary work in the countries of Central Africa is carried out only through voluntary donations by Orthodox Christians from Greece and other countries and has no government or other support. In order to be able to feed not only Albanian clerics but also poor parishioners, Fr. Cosmas obtained 600 hectares of land and set up a large farm, and purchased bulldozers, tractors, lorries and other requisite equipment. For the first time in these parts, he sowed wheat and also grew corn and planted fruit trees. He wanted not only to feed the people but also to give them work and teach them occupational skills. With the aid of the hundred workers employed on the farm Fr. Cosmas supported many people, not only newly converted but also unbaptized people—the sick, orphans and convicts. He visited hospitals and prisons and concerned

himself with improving the lot of the afflicted.

One of Fr. Cosmas's main cares was organizing Church life in the newly formed communities and introducing their members to Orthodox Divine Service. He tried to have the Liturgy celebrated in the vernacular and to have the public at large take part in Divine Service. The success of Fr. Cosmas's preaching labours was also promoted by his good knowledge of Swahili, the inter-African language, in which he himself served.

Once every two or three years Fr. Cosmas came to Athos to spend some time in zealous prayer, fortify himself spiritually, go to confession and receive spiritual advice from the experienced hagiorites. During his last sojourn on the Holy Mountain in 1988 he wrote a book entitled *Reflections on Missionary Work Based on Experience*, which has been published by the Fraternity of the External Orthodox Mission in Saloniki. Addressing a meeting of this fraternity, Fr. Cosmas said prophetically that one cannot become a real missionary in Africa if one does not make up one's mind to lay down his life there.

Fr. Cosmas noted that Europeans usually underestimate Africans, who are in fact very deep people. The African's spirit is inclined to mysticism, and Orthodoxy has much with which to nourish such a soul. Magic still wields great influence among Africans; the Orthodox missionary countered the local traditions with the spiritual tradition of the Christian East, above all that of the Holy Mountain. He taught Africans Jesus Prayer, which he considered an effective spiritual weapon against the indigenous witch doctors.

A graduate of a specialized technical school in Saloniki, Fr. Cosmas proved himself as a superb builder, engineer and architect. He was highly educated and erudite in ecclesiastical and theological matters as well. Although Fr. Cosmas dis-

posed of considerable funds and ran a large facility, he died silverless, as befits a true monk.

On Epiphany 1989 Fr. Cosmas conducted the baptism of 350 Africans, of whom he then married 22 couples. These events were videotaped—for the first and last time. At the end of the film Fr. Cosmas humbly expressed the hope that the Lord would forgive him sins for the sake of bringing so many souls to Him. Several days later Fr. Cosmas was killed in an automobile accident.

The funeral service was conducted by Metropolitan Timotheos of Central Africa in Kolwezi, in St. George's Church at the Missionary Centre which Fr. Cosmas headed, and where he was buried. The interment was attended by representatives of the Zairean authorities as a sign of recognition of the departed missionary's social activity.

Comrades and brethren of Fr. Cosmas—Hieromonk Ignatios and Monk Kirillos from the Grigoriou Monastery—remained in Kolwezi. They and the others who are to come in future will carry on his endeavour and will follow the path which he travelled and which he had in mind when he wrote: "Our culture with all its irreparable vices should not be instilled in the African. The African has his own, very significant culture and his own social structure. However, a missionary should work a great deal to comprehend these people and convert them to Christianity."

Eternal memory to this labourer in the Lord's vineyard!

A. KYRLEZHEV

The 40th Session of the Central Committee of the World Council of Churches

Moscow, July 17-26, 1989

On Truth, on the Church, on Love

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you (Eph. 4. 15-16; 29-32).

Brothers and Sisters,

I wish to give you some unpretentious remarks on this passage from the epistle to the Ephesians about Truth, the Church and Love, three words that should never be kept apart.

Paul in fact connects Truth and Love directly: *alétheuontes en agapè*, speaking the truth in love, doing the truth, practising the truth in love.

So, if truth is a doing, a practising, this doing and practising are nothing else but *caritas-agapè*. Here St. Paul, like the New Testament as a whole, uses the word *agapè*, which denotes grace itself, a kind, considerate, creative force that comes from God, that is the very life of God, and that should not be confused with the ambivalences of psychology, with the often possessive, even voracious forms of *eros*. But let us not think of *agapè* as a moral obligation imposed by abstract truth. In that case it would belong in an ideology, it could be "glass love", that cold transparency of duty which Basil Rozanov deplored. To love because one must, what a mockery! No, for a Christian, *caritas, agapè* is the very essence, warmth and vitality of truth. St. Paul goes straight to the point: it is a question of growing into Christ, of reaching out to him in a growing intensity of love. For truth is not a system, no matter how beautiful a system of theology, truth in Someone: *I am the truth*, Jesus says (Jn. 14.6). A tremendous answer not only to all the totalitarian systems that deform the truth into weapons or to the religious legalism or ritualism that claim to embrace it mystically, but also to joyless nihilism, to the mockery of Pilate asking: *What is truth?* (Jn. 18. 38). When Jesus says *He is the truth*, He says too that He is *the way and the life* (Jn. 14.6), the way to life. Truth for the Christian is Christ and also the way to Him, the way which is Himself, which He opens up to us, on which He bids us embark for an amazing two-way relationship. Truth is an encounter and the Church is to be the place where the encounter occurs at the deepest level.

Jesus Himself exists only in relationship with the Source, with that abyss beyond all representations and the abyss he reveals to us as one of love, a paternal abyss: here again Someone. Jesus understands Himself only in relation to the Father, exists only in the Father's Breath, the quickening Spirit. He teaches us his disciples to call the thrice-holy God Abba, a word of unbelievable familiarity and incredible tenderness. It is as if the God of monotheism were opening Himself

up to reveal the bowels of His mercy. In Hebrew "merciful" may be rendered by *rahamim*, the emphatic plural of *rêhem*, the womb. God is like a matrix or womb, and therein is the basis for the intuition which the great Russian sophiology tried to express at the beginning of this century. The one God is not solitary, his unity is so strong—"superunity" Dionysius the Areopagite called it—that it bears within it the mystery of the other, the throbbing, searching action of love, as if to make a place for us: *In the beginning was the Word, and the Word was—pros ton theon*—in close active relationship with God, i. e. with the Principle, the Father, *and the Word was God* (Jn. 1.1).

God is communion: the Other in the One, with the One and in the Spirit, that mysterious "third", transcending all antithesis in an absolute Unity that is also absolute Diversity: "each (divine) Person", said St. John Damascus, possesses the unity by his relationship to the others no less than by his relationship to himself"... Love is primary; being comes from love: "being is relational", writes Metropolitan John of Pergamos, confirming and stressing the veritable revolution brought by Christianity to Hellenic ontology.

As filial existence in the Spirit and as witnessing to the sacrificial and liberating Fatherhood which in fact gives the Spirit, Jesus shows that the truth to which He bears witness is the fulness of the Trinity, i. e. the fulness of love. And it is this way of being, this existence of persons in communion, that He brings into the world, and of which He gives us the example and the power. He shatters every religious or ideological treatment of pure and impure, sacred and profane, initiate and outsider; He rejects all rigid antithesis of good and wicked, bids us *love your enemies* (Mt. 5.44), and Himself does just that, even to the cross: *Father, forgive them for they know not what they do* (Lk. 23.34). And we can indeed love one's enemies, when, in our inner self, death, the mother of pride and greed and hatred, is replaced by the risen life. There is then no more need of a scape-goat. This is really the only possible breaking of the bonds of violence and death, from which otherwise there is no escape, not only in the life of the individual but in history.

Jesus is always using the Samaritans as an example. Now, for a Jew of those times, the Samaritans were the epitome of the other as enemy, since they are at the same time not far removed and yet different, and have known the truth and corrupted it, no doubt under foreign influence. To use today's language, the Samaritan is the nonconformist, the heretic: the Trotskyite in the eyes of the Stalinist, the Shi'ite of the Sunni, the Catholic of the Protestant or Orthodox, the unbeliever, however good and upright, in the eyes of the believer. It is a Samaritan, Jesus tells us, who cares for and shelters the wounded man left by bandits by the wayside when a priest and a Levite passed him by. It is to a Samaritan woman that Jesus speaks openly of worship *in spirit and in truth* (Jn. 4.23), without any nationalism, or religious messianism. Not just a Samaritan but a fallen woman; she has had five husbands and is living with a man who is not her husband!

A woman!—fascinating, dreadful, despised otherness, especially when it is aggravated by adultery or prostitution, for the Jews who were Jesus' contemporaries, symbols of the infidelity of the chosen people. But Jesus saves the adulteress from stoning by reminding her accusers of their own sinful state, writing not on the tablets of the Law but in the sand which the wind smoothes away into oblivion. He welcomes the prostitute who throws herself at His feet and shows Him by letting down all her hair—a supreme act of shamelessness—the love that torments and purifies her.... Jesus goes to the heart, to the person, who is at the same time secrecy and love. He reveals the face, behind the mask—the mask of the resister in the zealot, the mask of the collaborator in the publican.

So Christianity puts the person and the communion of persons before every system, every idea, even the idea of the good. Ideologies seek to impose good by death and purity by purges. It is by love that Jesus radiates the fulness of life, for ontologically the person is love. The Gospel constantly denounces the Pharisees, who were men of the highest morality but in terms of an objectivised concept of the Law and Truth. *The sabbath was made for man, and not man for the sabbath* (Mk. 2.27): this is the essence of the spiritual revolution brought about by Christianity.

Jesus goes back to the source and germ of the Law: the call, the encounter,

fidelity and creative love. Yes, Christianity is a religion of calling. The words, example and the Spirit of Jesus are life, fire, inspiration and power of resurrection.

Grace assumes and calls forth in man conversion of the heart, the cry *de profundis*, in trust and humility. Then the very life of Christ wells up in us and sets free our basic longing. Our life becomes calm and lights up, even its flaws let the light through. In the compassion of God and the passion of Christ humans become beings of compassion, in the true sense of "suffering with". In the power of the Spirit and the dazzling appeal of Christ's approach they find their vocation as *created creators*. Henceforth they are aware that others exist. They refuse to belittle these others to imprison them within their own assessment of them: *Judge not, that ye be not judged* (Mt. 7.1). They do not wait for the others to show themselves as their neighbour by friendly services; they make themselves the other's neighbour. In answer to the question: *who is my neighbour?* (Lk. 10.29), Jesus simply tells the parable of the Good Samaritan and turns the question round: *Which... was neighbour unto him?* (Lk. 10.36). God in Christ makes himself our neighbour, so that human beings in turn, in this access of illumination and what we may really call un-death, may show themselves the other neighbour: *Be ye therefore merciful, as your Father also is merciful* (Lk. 6.36).

To live, or practise the truth in love (*agapé*), says St. Paul (Eph. 4.15.16; 29-32). A key expression: "in love" expresses the very content of truth. In love does not modify truth but infinitely enhances it. *Agapé* expresses the mystery of the Trinity and the Incarnation. *Agapé* is a mutual exchange of lives: God crucified, humanity raised to life in the outpouring of the Spirit.

If being itself is relational, if truth occurs in a relationship between persons, it cannot be reduced to an object of possession. Neither Christ, nor the Trinity, nor humanity taken up by Christ into the very life of the Trinity are objects that can be dealt with in concepts. The dogmas of the undivided Church, exceptional and profound, indeed visionary, break the grip of abstract thinking by negation and paradox. The negative approach to mystery culminates in the great paradox of the Inaccessible and the Crucified which are nevertheless the same!

Jesus Himself is a living paradox. He crystallizes the irreducible character of the person who can only be defined as being indefinable! The societies of Christendom, the churches even in their sociological role, have been only too much inclined to define and classify Him, to crown Him with the papal tiara or bishop's mitre, to put in His hands the emperor's orb and sceptre, the preacher's book and sword, even nowadays the *kalashnikov* of the revolutionary—or crusader! And of course he does chase the merchants from the Temple with the lashes of his whip. But with what aloof detachment he makes Peter put his sword back in its sheath! He opens up again the primordial graciousness of human love but frees His disciples from the viper's soils of family ties: *Let the dead bury their dead* (Mt. 8. 22). He loves, but without any of those mournful entreaties which our liturgies too often put on His lips, for he has such respect for others that he lets himself be crucified by them, in order to bring life to His murderers... So if Truth is a relationship it can not be possessed or used as a weapon. Only things can be possessed. To do the truth is to live our communion. But no more can truth be reduced to "my" pursuit and "my" desire. It is Someone who comes to meet me and whom I must not miss on pain of in my turn missing my neighbour. The criteria of truth are spiritual life or death, communion or separation. The quest, then, is bound up in the encounter, for every true encounter is inexhaustible in content. God, says St. Gregory of Nyssa, is the "ever sought", the more so because He lets himself be found, God is the more unknown for being known. Truth as encounter is not possession but dispossession. We have to "grow together into Christ who is the Head". Ecumenism is neither relativism nor superficial schemes, but a summons to grow together.

* * *

To grow into the Head is not only to encounter Christ and follow Him, it is also to be in Him, in His Body. Paul goes straight from the Head to the Body: *We grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together...* (Eph. 4.15-16). Meeting Christ entails integration into His Body, for the Word, by His incarnation, takes the whole of humanity into

himself. If there is one basic certainty that the Fathers have hammered out in commenting on St. Paul, it is that the one Man, the universal Adam endlessly fragmented by our sin, is reconstituted in Christ. Christ, because He is the perfect Person, being, even in his humanity, a divine Person, is the non-separated who takes all men and women into himself, the Good Shepherd who goes even to the depths of hell in search of the lost sheep, the numberless Adam, to bring him back into "the light of life". Christ is the "Maximum Man" said St. Nicholas of Cusa. Every gesture of kindness, every manifestation of truth, every creation of beauty is included in His body, whether people know it or not. The Church is where they do know it and give thanks the Church which, in its mystic depth, encompasses humanity and the universe. The eucharist is celebrated "for the life of the world". The saints never stop praying for the salvation of the world. Christians are rediscovering today what they knew very well during the first three centuries of our era but forgot at the time of Constantine: they are set apart as a royal, prophetic and priestly people that prays, witnesses and combats spiritually for the salvation of the world, with no enemies except "the satisfied, surfeited and unproductive". Christians are "the soul of the world" said the second century *Epistle to Diognetus*. And even today Metropolitan Georges Khodr says: "The Church is the heart of the world, even if the world knows nothing of its heart."

The ecclesial Body is "joined and knit together" by Christ its Head into this diverse unity, this single multiplicity in which the life of the Trinity is communicated and manifested. The dialectic of the one and the many is met with over and over again in the New Testament: we are all members of Christ's Body and therefore members of one another, but Christ meets each one personally and, as Patriarch Athenagoras said, prefers each one. In the great unity of the Spirit, moreover, the flames divide, one rests on each person, consecrating that person's unique, incomparable character, opening up as infinitum his or her innermost being. Likewise the concrete universality of the Church is brought about by communion, the conciliarity that subsists among the particular churches. Contemporary Orthodox thought insists that each local church, each eucharistic community is not a fragment of a static, abstract universality, it is "the Church of God in Christ", the one, holy, catholic and apostolic Church. In this way it is in communion with the others it "receives" and which "receive" it in the truth. Historically this being "fitted and joined together" was organized around centres of agreement, centres of primacy, of which it could be said that in the first centuries of the Church they were always in the plural, even though one of them was called to "preside in love", to quote St. Ignatius of Antioch, a presidency that was not above the communion of the churches but at its service...

Of course, the tragedies of history, the desire for power and autonomy, the objectivisation of truth to form thought systems that have been put together blindly and the making absolute of approaches that are merely partial, have breached this great conciliar unity. Today, in the face of a modernity perceived as threatening and levelling, each community tends to fall back on its own identity by defining itself over against the others. Our age is the age of integrisms behind which lies anxiety. Yet there persists, as a counter-point, the other tendency of the age, the search for a rediscovered communion. The assertion of identity, on the one hand, if it can free itself from aggressiveness and let itself probe the "things unsaid" of each denomination, and the tendency toward unity, on the other hand, if it proceeds by means of an authentic increase in depth, show a trinitarian face and permit us to read St. Paul's verse with confidence, "The whole body, joined and knit together by every joint with which it is supplied, when each separate part is working properly makes bodily growth and upbuilds itself in love."

In fact, if truth is not something but Someone, and its expression is the experience of a relationship, we must try, with the understanding that comes from prayer and love, to transform the separations into "joints", and the divergences that weaken and bruise the Body into convergence that "join and knit it together". Christianity, it has been said, is the religion of faces: the sole purpose of word, if theology is not divorced from service or contemplation, is to make us attentive to the adorable Face of the Son of Man which shows through every human face.

If we seek first and foremost to understand how each denomination hears the Word of Christ and feels His presence and His face, how it sees God in every

human face, then we shall perceive the "joints", the connections that allow the Body to work and grow. Jesus teaches, heals the sick and raises the dead. Jesus withdraws alone into the mountains to pray. The taste of some for actions and of others for contemplation can be combined, in the Spirit of Christ, into a creative spirituality, the more creative since it makes history breath in eternity. Then, to quote Nikos Kazantzakis, that prophet at once heretical and inspired, there will appear "a new holiness: beauty, knowledge, hope, economic struggle, the so-called daily, insignificant concerns. Trembling we feel everywhere the same vast breath that struggles to be free". The West has contemplated Jesus crucified, the East—Christ transfigured, may they unite to bear witness to a total liberation, liberation from sin, death and hell, and then, by the actual expansion of love, liberation from all the forms of death that erode our cultures and societies. Iconography is a preview of the Kingdom, western art one of exodus: Roublev's light does not after all rule out Rembrandt's chiaroscuro.

The Christian West confronts the forces of nothingness by a personal and collective ethic, to the extent of at times forfeiting silence, interiority and beauty—leaving an empty space into which sects and gnostic philosophies rush. The Christian East, thrilling with Easter joy and concerned above all with individual asceticism, sometimes forgets the hard responsibilities of history. How fruitful that coming together will be which frees the former from the danger of being swallowed up in history and the latter from that of stagnating outside it. The monks of the East see in Christ the Alpha of paradise, the revolutionary Christians of the Third World the Omega of History. But Christ is both Alpha and Omega, the Pantokrator Who holds all things in His gentle hands and the Crucified Who unseen stands alongside and transfigures all those who are crucified in history. Let the one recover his breath and inward strength in the company of the other, so that the primordial Garden may find its place in the last City, where the honour and glory of the nation will receive a welcome...

My friend, brother or sister in Christ, I must let my heart swell at your way of looking at Christ, your way of speaking of him in high theological reflection, singing Him in your liturgical celebrations, worshipping Him in the mystics' flame of love, serving Him in the prophets' struggle and weaving His presence into the coarse fabric of the day-to-day that is ceaselessly torn by the forces of nothingness, ceaselessly patched up and repaired by so many humble believers or half-believers...

But the Body expands to the dimensions of the universe, the Church is imperceptibly becoming something which embraces the human and the cosmic dimensions. As for the joints of the Body, we must see them also in the current meeting of religions and cultures. The Gospel does not destroy anything, it fulfils. Hinduism and Buddhism bear witness to the world as theophany and to man as interiority. It is for us to show that it is so in the Holy Spirit, and that nature is not a matter of indifference to us, as we affirmed so emphatically at Basel last May. But it is up to us also, in the light of Christ, to articulate both interiority and otherness, the Self and the Other. Judaism and Islam control the impulses that lead to death by the Law. The Gospel accepts the basic purpose of the Law but incorporated it in a super-morality which respects and transforms the passions, which does not weigh sinners down but enlightens them: "The moral conscience," writes Berdyaev, "began from God's question: Cain, what have you done with your brother Abel? It will end with this other question, Abel, what have you done with your brother Cain?"

Scientific disciplines today allow us to take the universe into our comprehension. But the offering remains imperfect if we do not know to whom to offer it. In reality human understanding reveals the divine intelligence in things, that Logos who takes flesh precisely to allow us to accomplish in him, with him, an immense sacrificial task of reintegration. Socialism, in so far as it is compatible with the freedom of the Spirit, and individualism, in so far as it raises questions about solitude and finitude, can, thanks to the Christian leaven, forge that communion, that transcendence and that openness that constitute the truth of mankind.

Yes, it belongs to us, us Christian, to perceive the growth of the Body, that resurrection Body that tunnels its way into history and makes it productive in order

to prepare for the breaking on of the Parousia. It is up to us to reveal the face of Christ precisely in those situations where Christ seems to be ignored and even denied. *For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink... as ye have done it unto one of the least of these my brethren* (Mt. 25.35,40).

* * *

So in this epistle St. Paul is led to propose to Christians a style of speech, thought and encounter to match the truth they practise in *agapé*: a true ecumenical style, we might nowadays say.

The motive force of this style is openness to the Spirit, that great Breath in which we all "live and move and have our being", without which everything would stagnate in death. The Apostle wrote: *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption* (Eph. 4.30). The Christian is rendered open to the light of the Eighth Day, the unending Day, by the Spirit who, from our baptism, dwells in the depths of our hearts, purifying, quickening the image of God that is in every human being. For every person is, as Saint Irenaeus of Lyons said, the blending of the dust of the earth and the Breath of God. The Kingdom of the Spirit has no frontiers. It is present in the order and beauty of the world as well as in the revelation of history, to be fully revealed in the wind and fire of Pentecost. It impregnates Christ's whole being and springs forth from His pierced side, but if we know that It comes from the Father and leads to the Father, we also know that It blows wherever It pleases, and that man's hands—his thoughts—can no more grasp It than they could clutch a stream of living water. The Spirit is the life of life, "the fire which warms the depths of our being" as St. Serafim of Sarov said. The Spirit is the joy of living and the humble confidence of dying, the universal transfiguration in the midst of the world's pain. The Spirit kindles sparks of resurrection in the darkest night. The Spirit is the uprising of justice, the inspiration of beauty, the child smiling through its tears. The Spirit fires the heart of the ascetic, but also that of husband and wife; and makes the cosmic celebration vibrant.

Alas, like Christ, the Spirit has a passion to undergo. The Spirit would change hearts of stone into hearts of flesh, but the hearts of stone resist. Stupidity (worst in conceited clever people), hatred, and the theological closets where we would stow the Spirit away, wound that Spirit as much as indifference, mockery, boredom and emptiness. The Spirit loves the pride of unbelievers and the humility of believers, but servility and humiliation cause him pain. To grieve the Spirit, for St. Paul in this Epistle to the Ephesians, is to reject the Spirit's presence in the other and to make the Spirit an object in order to make the Spirit one's own.

St. Paul sharply describes this negative behaviour in a whole striving of attitudes: *pikria*, *thumos*, *orgè*, *kraugè*, *blasphèmia*. *Pikria* conjures up that closure of the heart that turns sour and bitter, the heart in which life, because it is no longer given, no longer exchanged, begins to decay. *Thumos* means ardour: when contaminated by bitterness, it becomes aggressiveness. *Orgè* is the unleashing of anger, the other, the different, the nonconformist has of course no right to exist! Then comes the transition to action, the moral murder of the other (which in Christian times was to become physical murder; the burning of heretic and Jew, crusades against the Muslim): first *kraugè*, cursing, execration and finally *blasphèmia*, offence, insult, i. e. the denial of the very presence of the Holy Spirit in the other, denial of the ecclesiality of "heterodox" denominations, refusing to see in other religions a real relationship with God and treating unbelief as the work of the devil. All that, says St. Paul, constitutes *kakia*, wickedness, that evil which releases hidden hatreds in man, born no doubt of anxiety, and justifies the most terrible massacres, religious inquisitions or revolutionary terrors. All that, the Apostle goes on, we have to tear from ourselves. Not by ourselves indeed but by casting ourselves upon Christ's victory over death and hell, my inward hell and my death that I impose on others, by casting ourselves into the living stream of the Spirit, the living stream of the communion of saints.

Then comes the word of kindness that aims straight at its target, because the

Spirit makes us realise at once our own destitution and the other's superiority. "Lord and master of my life," says a prayer well-loved in the Orthodox Church, the prayer of St. Ephraem Syrus, "grant me to see my own transgressions and not to judge my brother, for blessed art Thou unto ages of ages."

Then comes forgiveness, which is life given back, and so an opening up to the future: *And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you* (Eph. 4.32). That is exactly what we ask for, my brothers and sisters, when we say the Lord's Prayer together: *And forgive us our debts, as we forgive our debtors* (Mt. 6.12). We owe everything to God, we exist only by His creative will, by His incarnation, by the gift of existence He has made us and the pardon by which He renews it. We owe all to Thee, Thou forgivest us all: henceforth we live in Thy grace, we are free, free at last from bitterness: we enter into God's generosity; gratitude overwhelms us; I let others live in the freedom of grace; I welcome them with unreserved respect.

We are constantly afraid of others. Always "self-idolaters", as the great penitential poem of St. Andrew of Crete says, we expect them to worship us. But if we understand that this world is an empty tomb filled with a light that comes from elsewhere, if we understand that God, in Christ, frees us from our original debt, spiritual death, and makes of physical death the veil of love that is rent at last, then we no longer need enemies on whom to project our anxieties, nor slaves to convince us that we are gods. The person on the way to sanctification, said St. Symeon the New Theologian, is "the poor man" or woman "who loves the brethren", poor because constantly emptying themselves of possessions in order to receive themselves back at God's hand; able then to make themselves neighbour to all, to welcome each one with the Easter greeting which Seraphim of Sarov used all year round: "Christ, my joy, is risen!", able, as we think about it day by day, to utter a word of grace, peace, patience, truth, joy and hope.

Brethren, friends, the ideologues who claim to possess the truth have, as I told you, justified and still justify all the killings. And this was also the enormous sin of societies that called themselves Christian.

Today a relativism is developing in reaction in which everything determines its own value, or rather nothing has value, in which indifference verges on nihilism, in which countless Pilates yawning with boredom ask: "What is truth?"

Our task is to promote together a post-ideological Christianity in which truth is not a system but a Person who testifies to the absolute of love. In which God is not a self-contained individual shut up in heaven, not only the inner meaning of the world, but Love incarnate and crucified so that we may be deified. That last word, I know, often frightens Christians in the West; but what does deification mean, really, if not the possibility, beyond the possessive and often destructive forms of paltry human love, of loving in the light of the Spirit, sharing life at its highest degree of intensity?

What is true for persons and their relationships has to become true of our communities. What else is a Christian community if not the way some people have of entering into communion with one another and with Christ? We have to reach out towards a truth that is truly universal—catholic (Kat-holikos—over all) matching the fulness, which is that of the Trinity revealed in Christ, the fulness and source of love. Such a love, driving us towards ever closer communion, will gradually acquire the power of convincing. In it the partial truths, which will cease to be partial, will gradually be able to coalesce, by complementing instead of contradicting each other.

To conclude, it is enough to read the Epistle to the Ephesians a little further on: *Be ye therefore followers of God, as dear children: And walk in love, as Christ also hath loved us, and hath given himself for us...* (Eph. 5.1-2).

Opening Address of Metropolitan FILARET of Minsk and Byelorussia, Chairman of the Preparatory Committee

July 17, 1989

Brother Moderator,
Dear brothers and sisters,
Esteemed guests,

This is a particularly happy occasion for the member Churches of the World Council of Churches in this country and for all Christians in the Soviet Union. For the first time ever the WCC Central Committee is opening its session in this country. We are welcoming here all our brothers and sisters in faith, *for by one Spirit are we all baptized* (1 Cor. 12.13) and all together are the one body of Christ and members in particular (1 Cor. 12.27).

We have long been looking forward to this day and carefully preparing for it. This has not been an easy matter for us. But prevailing over all circumstances involved was the spirit of Christian brotherhood and the feeling of our common responsibility for the success of our ecumenical community, the main purpose and calling of which consists in the attainment of Christian unity: *that they all may be one* (Jn. 17. 21).

This ecumenical commitment of ours has led to the establishment of the Preparatory Committee which included representatives of all the WCC member Churches in this country: the Armenian Apostolic Church, the All-Union Council of Evangelical Christians-Baptists, the Georgian Orthodox Church, the Evangelical Lutheran Church of Latvia, the Evangelical Lutheran Church of Estonia and the Russian Orthodox Church.

There have been nine sessions of the Preparatory Committee. They considered, discussed and resolved all the main questions involved in holding the WCC Central Committee session in Moscow. The first of these sessions held in November 1988 set up three working groups: organizational, ecumenical and of the press and communications.

I would like to note that the Preparatory Committee has discussed, among other things, visits by ecumenical groups to the WCC member Churches at their invitation after the conclusion of the Central Committee sessions. Every Church has decided on the number of such guests and the length of their stay. Our Committee also dealt with the traditional reports of the member Churches to the session participants on their life and activities and such reports will be presented at the Assembly Hall of the Moscow Theological Academy on July 18, the Feast of St. Sergy of Radonezh. The Preparatory Committee has published a pamphlet with brief information about the life of the member Churches. It was printed in English by the WCC Geneva Center and in Russian by the Novosti Press Agency in Moscow at our request for which we wish to express our sincere gratitude to the publishers.

For holding the WCC Central Committee sessions in Moscow, the WCC Executive Committee sessions in Zagorsk, and other related sessions, the Russian Orthodox Church set up a special center headed by Bishop Vladimir of Podolsk, Deputy Head of the Department of External Church Relations, who worked in conjunction with representatives of other WCC member Churches.

In dealing with all sorts of complicated and difficult organizational problems, we encountered the understanding and assistance of the state authorities, the Council of Religious Affairs at the USSR Council of Ministers and the Moscow City Soviet of People's Deputies. I would like to mention specially the benevolent and considerate attitude of the All-Union Central Council of Trade Unions which placed at our disposal the Central House of Tourists complex, and the manifold assistance rendered to us by the House's management and staff.

We wish to acknowledge all this help and assistance with deep gratitude.

The overall expenses involved in the stay in Moscow and in Zagorsk of the participants in the various meetings associated with the WCC Central Committee session have been shouldered by the Russian Orthodox Church.

There is no Ecumenical Council of Churches in this country. But that does not mean that our Churches have no historical links and links stemming from their present experience. They all form one big Christian family confessing and witnessing to Christ in the common conditions of the secularized socialist society.

We are also united by the awareness of the common historical destinies of the peoples belonging to the multinational Soviet Union. Six of our Churches are further united by their common membership in the WCC and their common participation in the world ecumenical movement. Another thing that unites us all is that our Churches, each of them separately and all of them together, are contributing to the best of their ability to the efforts to resolve the multitude of problems facing the Soviet society today.

The central place in the public work of our Churches is taken now by three interconnected tasks: the moral education of the people of God, the service of charity and the service of peacemaking. Our witness of peace, justice and brotherhood of all members of the human family and our efforts aimed at social renewal find a favourable and sympathetic response in broad sections of the Soviet public, are being positively assessed by the Soviet leadership.

Church-state relations in our country have taken an exceptionally favourable turn. We are looking forward to the publication of the draft of a new Law on Freedom of Conscience and on religious organizations and its adoption by the USSR Supreme Soviet. We trust that this law shall put a seal on the significant progress achieved in the activities of our Churches and religious associations.

Current positive changes in Soviet society open up new opportunities for religious life and the Christian witness and service.

We regard the following as the most vital tasks of our Churches:

- the preaching and proclamation of the Gospel of Christ in our secularized society;
- catechization and Christian education for children and adults on the basis of freedom of convictions;

- reorganization of theological education and training of new cadres for parish work;
- consideration for the specific contribution to the life of the Churches by women and young people;

- broader access of Churches to the mass media, including the Church press and publication of religious and theological literature the Churches need for fulfilling their calling—to preach the word of God and guide men on the road to salvation;

- active and responsible participation of religious Soviet citizens in public and political life of society;

- organization and broadening of the spheres of social, educational and charitable work of the Churches;

- ordering of spiritual life in the newly established religious communities and associations;

- restoration of churches and other centres of spiritual life handed over to believers.

These and other tasks as well as problems involved in their implementation are facing the Churches in the Soviet Union.

To fulfil their responsibility before God, the Christendom and the future of their country, the Churches of the Soviet Union are making all the necessary efforts to this end, relying on God's help and the providential care of our Lord Jesus Christ.

Today their main concern is their own perestroika which involves dealing with the urgent problems of church life and a beneficent renovation of our common home.

In implementing this mission the Churches of our country pin their hopes on the solidarity and cooperation of Christians and Churches throughout the world, of the entire ecumenical community in all the variety of its movements and organizations, and especially of the World Council of Churches.

In this confidence, we cordially greet the participants in the current Moscow session of the WCC Central Committee and wish you all, dear brothers and sisters, blessed success in your efforts for the cause of unity of Christian oikoumene.

Thank you.

Documents on Public Issues

Letter from the Central Committee to the Namibian Churches

Dear Brothers and Sisters,

The members of the Central Committee of the World Council of Churches, meeting in Moscow from 15-26 July 1989, greet you in the Name of the Triune God Who dwells among the people to inspire them with hope and assure them: *Behold! I make all things new!* (Rev. 21. 5).

We greet you at this historic moment in the life of the Christian community in Namibia. We have been inspired by your faithful witness sometimes through seemingly impossible trials. God does answer the prayers of the faithful. Today we rejoice as we stand with you on the threshold of the birth of a sovereign state with the promise of justice and equality for all.

We thank God for the process of repatriation of some 41,000 Namibian exiles. We share in the years of joy and of pain as many are reunited with their loved ones who had left their homeland to struggle for freedom; and the sadness of many others whose relatives have died in the struggle for justice. We uphold all these families in our prayers. The anguish and bitterness of the past must never be allowed to overshadow the promises and responsibilities of this time. We understand that there is justifiable anxiety about the situation as you move with your people, under God, towards the elections in November in preparation for independence.

We welcome the proclamation of amnesty and the repeal of discriminatory or restrictive laws. More particularly, we note, this was designed to ensure free participation by all the Namibians in free and fair elections, the first ever in the territory. We share your concern, however, about factors that may undermine the achievement of this goal, including the continuation of the law which divides Namibia's population into various ethnic groups and the rapidly deteriorating security situation especially in the north along the border with Angola. In particular, concern has been raised about the activities of Koevoet, formerly the counterinsurgency unit of the army, who murder and terrorize ordinary Namibians. The secretary-general of the United Nations has declared that Koevoet counterinsurgency units are unfit for continued service in the police during the transition period. We hope that appropriate action will be taken immediately to deal with this disturbing factor.

We share the concern and anxiety that have been expressed about the power of the white farmers over their workers in the rural areas. We have learnt that they use their exclusive access to their labourers and farm-dwellers to intimidate them, and to give misinformation against one of the leading parties in the elections and against the Council of Churches in Namibia and its member churches.

In response to communications received from you, we are calling upon member churches to engage in concrete actions of solidarity with you.

Our hope for you at this time is that you may be of good cheer, hold fast to that which is good and help the people of Namibia to love justice and work for peace. Recognizing that there will be forces pulling you asunder, we urge you to remember that we are called to be instruments of peace and agents of reconciliation and unity. As a fellowship of churches we are: "to express the common concern of the churches in the service of human need, the breaking down of barriers between people and the promotion of one human family in justice and peace" (WCC Constitution).

Be assured, then, brothers and sisters, that the ecumenical family holds you constantly in prayers. *Therefore my beloved brothers and sisters be steadfast, immovable always abounding in the work of the Lord, knowing that your labour is not in vain* (1 Cor. 15. 58).

May the peace of Christ be with you. Amen.

On behalf of the WCC Central Committee
Dr. EMILIO CASTRO, WCC General Secretary*

Message to the Heads of the Christian Communities in Jerusalem

The Greek Orthodox Patriarchate
The Latin Patriarchate
The Armenian Patriarchate
The Syrian Orthodox Bishopric
The Greek Catholic (Melkite) Bishopric
The Anglican Bishopric
The Lutheran Bishopric
The Syrian Catholic Church
The Franciscan Custody of the Holy Land

From this meeting of the Central Committee of the World Council of Churches we send you cordial greetings in the name of our common Saviour and Lord.

We are always conscious of the special place you occupy in the fellowship of the churches as the Heads of the Christian Communities in Jerusalem and the special significance of your ecumenical cooperation. We commend your faithful witness in the period of turmoil of the last twenty months in the Occupied Territories.

We share with you the agony of the people to whom you have been called to minister. You have called the attention of the ecumenical family and the international community to the constant deprivation of

* All subsequent documents adopted by WCC Central Committee have been also signed by Dr. Emilio Castro, WCC General Secretary (Ed.).

fundamental rights and tragic and unnecessary loss of lives of your people. We share your special concern about the closure of schools and colleges over a long period denying the basic right of education.

We realize that the "Intifada" is a genuine expression of the national aspirations of the Palestinian people, who have affirmed their nationhood and their determination to have a state of their own. We share with you the support for their struggle. We want to reaffirm that the mutual recognition of the Israeli and Palestinian people on the basis of equality is the only guarantee for peace in the Holy Land and the region as a whole where three religious communities viz: Judaism, Christianity and Islam live. We regret that the most recent developments in the state of Israel have not been encouraging for the peace process. We will continue to pray and call for the holding of the International Peace Conference on the Middle East, the urgency of which is underlined by the new developments.

We want to assure you of the solidarity of the community of faith around the world in your continuing pastoral ministry in these very difficult times. Your witness is a source of inspiration to all of us.

"Let hope keep you joyful; in trouble stand firm; persist in prayer" (Romans 12. 12).

Statement on the Occupied Territories

1. The Central Committee, meeting in Moscow from 16-26 July 1989, has written to the Heads of the Christian Communities in Jerusalem assuring them of "the solidarity of the community of faith around the world" in their pastoral ministry, especially in the Occupied Territories.

2. The Central Committee urges the member churches of the WCC to express their solidarity in the following ways:

a) by renewing their requests to their own governments for the urgent convening of the International Peace Conference on the Middle East (see for terms of reference the minutes of the Hanover Central Committee meeting, 1988);

b) by facilitating exchanges between Jews and Palestinians in their efforts for peace based on justice for both nations. Such exchanges have already borne fruit in moderate stance by the Palestinian leadership and need to be matched by similar steps from the Israeli government. The Committee appreciates the soul-searching among many Jewish groups and individuals trying to accommodate Palestinian demands for statehood;

c) by appealing to their governments to ask the state of Israel to exercise compassion and restraint in responding to the Palestinian uprising, to consider dismantling the existing Jewish settlements in the Occupied Territories and to halt the establishment of new settlements;

d) by continuing to uphold all the people of the region in their prayers for peace and justice.

Statement on Lebanon

The tragedy of Lebanon continues causing even greater suffering to its people. The Central Committee meeting in Moscow from 16-26 July 1989, expresses its deep concern over continued violence in Lebanon and the loss of human lives.

It calls for the immediate cessation of hostilities so that Lebanon may recover its independence and national unity, exercise its sovereignty over all its internationally recognized territory, and resume a free from all external interventions, a normal constitutional life, guaranteed liberty, and the respect of the rights of its citizens and communities, within adequately reformed institutions.

The Central Committee draws the world's attention to the unique character of Lebanon, as a democratic and pluralistic model in the Middle East founded on Christian-Muslim coexistence. Such an entity must be preserved in its own rights and as a source of human enrichment. If it were to disintegrate and disappear, consequences of utmost gravity will ensue, threatening peace in the Middle East and the stability of nations.

The survival of Lebanon requires particularly the implementation of the UN Security Council Resolution 425, the withdrawal of all foreign forces from Lebanon, the establishment of a strong central authority, and the exercise of full Lebanese sovereignty.

The WCC commends the initiative of the Arab League and appeals to the League and the United Nations to continue their efforts to achieve an immediate cease-fire and to work for a permanent settlement of the Lebanese crisis.

The Central Committee expresses its appreciation for the sustained work of the Middle East Council of Churches (MECC) under very difficult circumstances.

It calls upon the member churches to continue to give generous support to the churches in Lebanon, the MECC and other organizations for their humanitarian work.

The WCC reiterates its support for the churches in Lebanon as they stand together with other religious communities to be faithful to their common calling for justice, peace and reconciliation. The WCC upholds all the people of Lebanon in its intercessions for peace and national unity.

South Africa

Developments in South Africa since the last Central Committee meeting in Hanover show that the crisis in the country has further deepened. Resistance by the oppressed people of South Africa, economic sanctions and diplomatic pressure from the international community have forced the Nationalist Party government to seek ways out of the worsening

social, political and economic crisis in the country. But there is a stark contrast between the government's diplomatic initiatives abroad and the policy of repression at home.

Internationally, the Afrikaaner Nationalist leadership has launched a diplomatic initiative, promising reform, expressing a desire for a negotiated settlement, and calling for an end to sanctions. Even the recent meeting between the state president Mr. P. W. Botha and the imprisoned nationalist leader Mr. Nelson Mandela must be understood within this context and is part of an exercise to avert sanctions to give further life to the apartheid system.

This mood of apparent reasonableness is shattered, however, when one notes the extent of repression inside the country during this same period of diplomatic offensive by the South African regime:

—The state of emergency was reimposed for the fourth successive year, and about 33 people's organizations remain restricted.

—Hundreds are in detention and many are awaiting trial.

—At least 668 people are under severe restrictions.

—The use of the death penalty against opponents of apartheid has dramatically increased.

—Extrajudicial executions and activities of death squads have grown.

—In general, apartheid continues to generate a climate of repressions, violence and violation of human rights.

In the face of such a crisis, the World Council of Churches sent a mission in January/February 1989 to seven capitals whose governments maintain trading relations with South Africa. The mission of the Eminent Church Persons Group (ECPG) was historical and timely. It emphasized the level of concern felt by the churches about the situation in South Africa.

This Central Committee, meeting in Moscow from 16-26 July 1989, therefore:

1. welcomes the mission of the ECPG and commends its report, *The Sanctions Journey*, to the churches for study and action;

2. notes that it is vital and urgent that conditions be created within South Africa for peaceful participation in the political process by all the citizens of that country by:

- a) the ending of the state of emergency,
- b) the repeal of all discriminatory and repressive legislation,
- c) the unconditional release of Mr. Nelson Mandela and all political prisoners and detainees,
- d) the unbanning of all political organizations and the return of all exiles;

3. notes that the majority of the people of South Africa are committed to peaceful coexistence and a just future for the country in spite of the conflict of recent years;

4. reaffirms that comprehensive and mandatory sanctions are essential to bring the apartheid regime

to the negotiating table and to make apartheid unbearably expensive to maintain;

5. applauds the joint efforts of the oppressed people of South Africa in working for justice, reconciliation and peace for all.

The Central Committee therefore,

1. calls upon the member churches at this critical time to intensify their campaign to bring about the end of apartheid,

2. calls upon the banking community to deny South Africa facilities for rescheduling its debts or for new loans and credits, and

3. urges governments to use all possible means to put pressure on the apartheid regime to end the system and create the necessary conditions conducive for meaningful negotiations.

Statement on Developments in Europe

1. The Central Committee of the World Council of Churches, meeting in Moscow, USSR, fifty years after the beginning of the Second World War, welcomes the process of transformation that is taking place in Europe leading to greater cooperation among nations. In Hanover in 1988, the Committee stated that "there appeared to be the beginning of a new international climate for which the churches have been praying and working for a long time". This is particularly true with regard to East-West relations.

2. The Central Committee notes with appreciation the contribution of the European Ecumenical Assembly (Basel 1989) to the process of "Justice, Peace and the Integrity of Creation" (JPIC) (organized by the Conference of European Churches and the Council of European Bishops' Conference). In its comprehensive final document it called the attention of the churches, among other concerns, to three significant new developments in Europe:

- the Vienna Concluding Document of the Conference on European Security and Cooperation;
- the Single European Act 1992;
- the changes taking place in the Soviet Union and other European countries and the call for a "Common European House".

The Central Committee notes the importance of the Basel Assembly's final document and in particular the new hopes it provides for promoting, along with the Roman Catholic Church, the conciliar process for JPIC. It commends the Basel Assembly final document to the churches for study.

3. The Central Committee notes the importance of the Vienna Concluding Document and in particular the new possibilities it provides for promoting religious freedom, human rights and national minorities.

4. The process of integration in Western Europe, accelerated by the Single European Act 1992, opens up new problems as well as possibilities. It is likely to lead to further polarization of economic relations both within Europe and between Europe and the nations of the South. The Central Committee draws

particular attention to the possible detrimental impact of the Single European Act on the most vulnerable sections of society, including migrants and refugees, both within and outside of Europe.

5. The important developments taking place in the Soviet Union and other East European countries and the call for a "Common European House" have profound implications not only for Europe but for the whole world. The Central Committee welcomes particularly the processes of 'perestroika', democratization and 'glasnost' in the Soviet Union.

6. The Central Committee recognizes the unique responsibility and contributions of the churches in the context of these developments and encourages them

to study carefully and reflect upon the issues that arise from the developments in Europe and their meaning for the witness of the churches throughout the world;

to inform and engage local congregations in the follow-up of the Vienna Concluding Document;

to promote human rights in general and the rights of the national minorities in particular;

to give special attention to the rights of immigrants and those who seek asylum;

to pray for the healing of the divisions within and between nations.

Namibia

I. The WCC Central Committee, meeting in Moscow from 16-26 July 1989, has written to the churches of Namibia expressing its affection and support for them at this historic time in Namibia's history.

II. The Central Committee urges all WCC member churches to continue to pray for the Namibian people and to express their practical support in the following ways:

1. to continue to support financially the work of the Namibian churches through the Repatriation, Resettlement and Reconstruction Committee (3R) and the Church Information and Monitoring Service (CIMS);

2. to continue to send monitors to report on the process of implementation of the UN Security Council Resolution 435;

3. to bring to the attention of their own governments incidents which violate both the letter and the spirit of UN Security Council Resolution 435;

4. to bring pressure to bear that Koevoet cease to be part of the South West African police force, that its members be disarmed and that a process of rehabilitation be offered to its members.

III. The Central Committee asks the general secretary to continue to share with member churches information on developments in Namibia.

IV. The Central Committee asks the general secretary to make representations to the secretary general of the UN to take steps to ensure that the United Nations Transition Assistance Group (UNTAG) has

a more active and effective role in the arrangements for and administration of elections and to increase the UNTAG military component to the 7,500 troops originally agreed.

Message to the China Christian Council

The Central Committee of the World Council of Churches, meeting in Moscow from 16-26 July 1989, has asked us to convey to you cordial greetings of the WCC. We informed the Committee about the earlier messages from the general secretary to you about developments in your country, and your kind responses to these messages.

Please be assured of the prayers of the churches around the world for the China Christian Council and all the people of China. Along with you, "we pray for the faith which assures us that the visions of the young and the dreams of the aged are not lost to God's memory and will in his good time come to fruition. We are confident that in spite of the present difficulties the aspirations of the Chinese people for justice will be fulfilled.

It was indeed a matter of great joy for us and an event of ecumenical significance to have the representatives of the China Christian Council at the CWM Conference in San Antonio (USA). We believe that our fellowship with one another strengthened by this experience will be further nourished by mutual contacts, prayers and God's blessings. We recall that the churches in China were among the founding members of the World Council of Churches.

We assure you of our support as you continue your prophetic and pastoral ministry giving hope to people, calling them to repentance and affirming solidarity with the suffering. "Nothing can separate us from the love of God."

Message to the Churches in Sri Lanka

1. The officers of the Central Committee of the World Council of Churches, meeting in Moscow from 16-26 July 1989, appeal to the governments of Sri Lanka and India to take more positive initiatives from immediate negotiated actions that would ensure the withdrawal of the Indian Peace Keeping Force from Sri Lanka and would prevent further violence and violation of human rights in Sri Lanka and reduce tensions in the region.

2. The officers of the Central Committee of the WCC send greetings to the churches in Sri Lanka in the name of Jesus Christ at this time of political turmoil all over the country. We share your concern about the suffering of the people caused by violent violations of human rights and tensions in the region. We deplore the killing of several political and community leaders and many innocent civilians in parts of the island. We particularly remember the families at this time. We assure you of our continuing support in your humanitarian and pastoral ministry. We uphold all the people of Sri Lanka in our prayers.

Diary of the Session of the WCC Central Committee

The main body of the World Council of Churches, its Central Committee, has gathered in the USSR on the invitation of the Russian Orthodox Church. A highly authoritative organization founded in 1948, the WCC today unites over 100 Christian Churches from more than 100 countries. The Roman Catholic Church, the Seventh Day Adventists, the Salvation Army and several other Churches and religious associations are not members of the World Council of Churches. WCC General Secretary Dr. Emilio Castro noted in one of his addresses at the WCC is not a Superchurch but a Council of Churches in which each Church professes her own dogma. The constitution of this organization names the appeal for visible unity of Churches in integral Eucharistic fraternity one of its goals. Today Christians are divided, as participants in the session of the Central Committee have repeatedly pointed out, not only by dogmatic differences but also social and political barriers. That is why seemingly nonreligious problems such as hunger and poverty, the situation in Lebanon and Namibia, unification of North and South Korea, perestroika in the USSR and such else are being placed on the WCC agenda. The WCC is not only working on Church problems but is also assisting in efforts to solve secular problems from the standpoint of these Churches. It is in this sense that the WCC's field activity is very broad, even though it ultimately boils down to matters of Christian unity. The names of the Programme Units functioning

WCC headquarters in Geneva speak the areas of the Council's activities: "Faith and Witness", "Justice and Service", and "Education and Renewal", which consist of the following subunits: (commissions of departments, and working groups): "Faith and Order", "World Mission and Evangelism", "Dialogue With People of Living Faiths and Ideologies", "Church and Society", "Intra-Church Aid", "The Church Commission for International Affairs",

"Churches' Participation in Development", "Programme to Combat Racism", "Christian Medical Commission", "Women in Church and Society", "Renewal and Congregational Life", "Education", "Youth", and "The Programme for Theological Education".

The main WCC forum, the Assembly, is held once every seven years; the next, seventh, is scheduled for February 1991 in Canberra, Australia. The Central Committee, which numbers 158 members, gathers once every 12 to 18 months. Over 600 guests—fraternal delegates, observers, consultants, experts, guests and journalists—arrived in Moscow. The sitting was held in the Central Tourist House. The session began with an ecumenical divine service. At the beginning a choir sang the prayer "O Heavenly King" in Church Slavonic. His Holiness Patriarch Ignatius IV of Antioch, one of the WCC presidents, delivered a sermon at this service (it is carried in this issue.—*Ed.*)

The official opening of the session then took place. Metropolitan Vladimir of Rostov and Novocherkassk read out a greeting from His Holiness Patriarch Pimen of Moscow and All Russia.

Y. Khristoradnov, Chairman of the Council for Religious Affairs at the USSR Council of Ministers read out

the message of N. Ryzhkov, Chairman of the USSR Council of Ministers. Metropolitan Filaret of Minsk and Byelorussia greeted the gathering on behalf of the Preparatory Committee.

At the first plenary sitting after the questions of procedure had been discussed, a report was delivered by H. J. Held (FRG), Moderator of the WCC Central Committee. He said: "This meeting is taking place in the USSR at a time when new opportunities are opening up for Christian service by the churches of this country for the greater good of all its people. ... Some years ago a process such as that under way at present in this country could doubtless have been hoped for, but it undoubtedly could not have been predicted with any certainty. Our joy at being here and our gratitude for the hospitality we have received from our Sister Churches in the Soviet Union are therefore combined with praise of the grace of the Almighty and Merciful God whose ways indeed are wonderful and whose promises for His Church and for the whole world endure unbroken, no matter how things may seem from time to time".

Dr. H. J. Held spotlighted the organization of the WCC's work and structure. He proposed a new draft of Article 17 of the Council's



Participants in the session during an ecumenical prayer

Charter, where the rights and obligations of the WCC member Churches and their link with the Ecumenical Council are to be reflected.

Dr. Held noted in conclusion: "...we may justifiably say that much has changed in the relations between our Churches within the World Council. We have come closer to each other in an outward sense and have come to know and understand each other better. ... It is true that we have not yet attained to that full unity which in the words of the third Assembly in New Delhi is 'God's will and His gift to His Church'; but instead of the old relationship of separation something new has appeared which is hard to define in our traditional theological and canonical concepts."

The Rev. Dr. Emilio Castro, the WCC General Secretary, delivered an extensive report on many aspects of the WCC's activity today.

"Today I would like," he said, "to devote my report to some thoughts on the life and work of the World Council of Churches in relation to its second function and purpose as laid down in our Constitution: 'to facilitate the common witness of the Churches in each place and in all places; to support the Churches in their worldwide missionary and evangelistic task.' This new social dynamism—which is apparent in political, cultural and economic life—calls for Christian witness at various levels: first, a contribution to society through a Christian presence embodying the values of the Gospel. ...The new situation also demands that Christians and theologians in parti-

cular, should take part in the national public debate to determine essential values. Tradition, emotion, beauty, creativity, freedom, but also the ideas of guilt and responsibility, of forgiveness and new beginning, newness of life and freedom—all these are elements to be witnessed to in dialogue, providing a new opportunity to express the Gospel message in terms which challenge the accepted ideas and invite people to look with fresh eyes at the person of Jesus of Nazareth. ...We are talking about the potential of science for good and evil, the definition of humanity, the affirmation or denial of human freedom and integrity, the possibility of a transcendent relationship with the mystery of God, which is denied de facto in the more extreme potential expressions of biotechnology."

At the evening session the conferees considered problems of modern biotechnology in their ethical aspect connected with the consequences of its development for the nature of man. It was noted that biotechnology can do harm to the integrity of creation if it is used in the interest of business for producing new forms of life. The development of biotechnology and spread of artificial mutants can become an unprecedented threat to the ecology, too.

The WCC called upon all the countries of the world to cease using genetic engineering in programme research and development of biological and chemical weapons. This prohibition includes all research being conducted for defensive as well as offensive purposes. The WCC en-

couraged all the Churches of the world to exert vigorous pressure on governments to halt the development of biological and chemical weaponry.

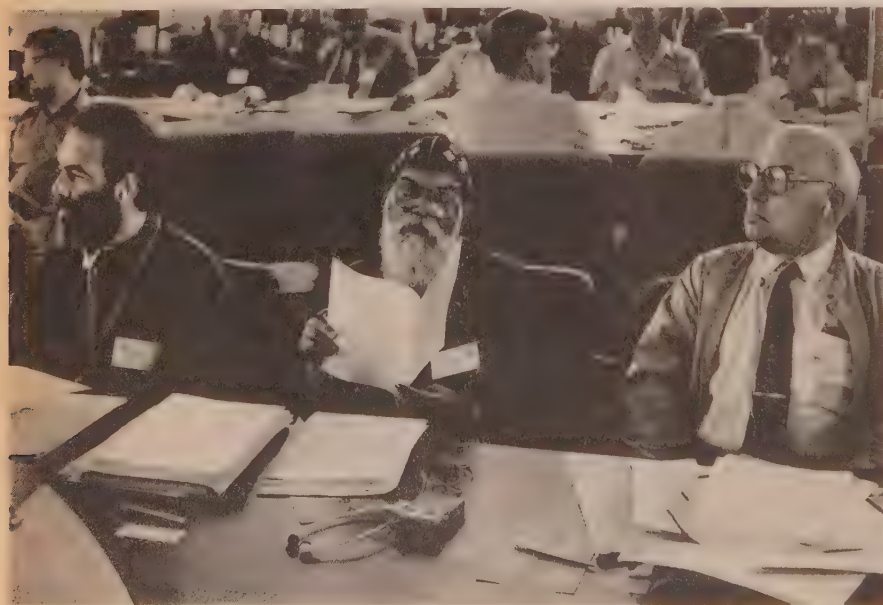
Furthermore, the WCC Central Committee analysed the role played by biotechnology in the future development of the world economy. The introduction of biotechnological production in the industrialised countries will yield a palpable economic effect; however, it can serve to deepen the crisis in the economies in Third World countries, which are based on export of raw materials.

On July 18, the Feast of St. Sergius of Radonezh, the participants in the session visited the Trinity-St. Sergius Lavra and attended divine services. Afterwards there was a presentation of the Churches in the Grand Conference Hall of the Moscow Theological Academy. Each representative of the six WCC member Churches in the USSR (the Armenian Apostolic Church, All-Union Council of Evangelical Christians-Baptists, Georgian Orthodox Church, Evangelical Lutheran Church of Latvia, Evangelical Lutheran Church of Estonia and the Russian Orthodox Church) delivered a report about his Church today. These reports were accompanied by religious and secular singing, dramatised performances, and showings of slides.

Representatives of the episcopate, clergy and laity spoke about the Russian Orthodox Church, chiefly about internal Church problems.

L. Zanina, a pensioner from the Moscow environs, shared her reminiscences of the times when churches were being torn down. According to her, ever since she was a child she has kept her faith in Christ and fidelity to the Mother Russian Orthodox Church. Today, "the new Moscow suburb where I live," she continued, "does not have its own church yet. A community was registered half a year ago. We want to build a church, meanwhile the civil authorities have provided us with temporary premises for prayer which will have to be fitted properly in the very near future."

Said student A. Kozhevnikov: "I belong to the generation whose grandfathers departed from God and the Church during the years of revolu-



Plenary session

...ary upheavals. Then what brought me to God? It is hard to put my finger on it. Ever since I was a child I've felt that the reality around me was a much deeper foundation and source than what was explained to me by adults. I was 18 at the time, I was drawn to knowledge, to the exact sciences, but at some moment I felt a spiritual thirst that was not quenchable by any external knowledge. It was only in an Orthodox church that I felt the fullness and the sensation of the centre to which I strove so much. The ecclesiasticalization process is very complex: people somehow piece together knowledge about God, about the meaning of the Sacraments, the Liturgy, particular examples of Christian living that for us by the Holy Fathers...".

...Kozhevnikov proposed setting up catechetical schools at churches, and men community life would become more vibrant.

...Moscow schoolgirl K. Prizhbilyak spoke about human communication, not only in prayer, but also in everyday existence as one form of Christian living. Today young Christians meet only in church, rarely knowing even one another's names. Nonbelieving children are in a more favourable situation, since they have their own hobby clubs.

In his address Fr. Aleksandr Popov divided church problems into corporate, i. e., economic and administrative, and spiritual and liturgical. Speaking about the former, he expressed the wish that special diocesan workshops should handle the repair, restoration and construction of religious buildings.

Turning to religious problems, Fr. Aleksandr voiced alarm over the fact that the Sacrament of baptism is frequently administered to people who do not know the barest fundamentals of Christian dogma, who do not read the Gospel and who do not go to church. Baptism is increasingly being perceived as a ceremony, a folk tradition. A superficial understanding of the foundations of dogma leads to an external Christianity, to the priority of ceremony.

A. Masteropulo, Cand. Sc. (Medicine), reported the plan of Moscow Orthodox intellectuals to organize

the aspiration of the faithful to serve in hospitals and clinics. For the purpose a public body is being established in the spirit of an Orthodox fraternity. In the immediate future this fraternity hopes to set up its own self-budgeting polyclinic and diagnostics centre, an almshouse, shelter and workshops for drug addicts, and patronage teams of nurses and orderlies to render aid to the gravely ill.

In his closing remarks Bishop Lev of Tashkent and Central Asia summarised the results of the addresses and proposed ways of resolving the problems raised.

On July 19 the reports of the secretary general and the moderator were discussed at the plenary sitting. Many speakers, among them Bishop Dr. Karoly Tóth (Reformed Church of Hungary) and Archbishop Aram Keshishian (Armenian Apostolic Church, Lebanon), remarked that in addressing itself to global problems, the WCC pays too little attention to local Churches and national councils of Churches.

Sittings of the committees of the three programme units and the General Secretariat Committee were then held. Among others, the issue of the reunification of Korea was considered at the 2nd Unit Committee. A Christian delegation not only from South Korea but also from the Korean People's Democratic Republic took part in the WCC Central Committee sittings for the first time. The point was made that the dialogue between Christians living on different

sides of the demarcation line was an important factor for the country's unity.

Perhaps the most interesting event, the so-called perestroika forum, was held on the evening of July 19. The speakers were Archbishop Kirill of Smolensk and Kaliningrad, member of the WCC Central Committee, A. Grachev, deputy chief of the International Department of the CPSU Central Committee, Academician B. Raushenbakh, and people's deputies Academician G. Lisichkin and writer S. Zalygin. "The complex process of our social transformations has become an asset of the entire world," Archbishop Kirill said in his opening speech at the forum. "The people sitting in this hall know better than others that there is no country in the world where an ideal society has been built; there is no place where the Kingdom of God has been realised. In all societies there is an intense search for a model of the future that would ensure justice and satisfy human needs. Several years ago the WCC drafted and carried out a programme which was conditionally called 'A Just and Participatory Sustainable Society (JPSS)'. We in the Soviet Union want to build this just and viable society of universal involvement in the context of socialist values. It is for this reason that the experience of perestroika is interesting and meaningful for the whole world. Today's forum can become a milestone on the road of joint reflections on the future to which we are



Participants in the 40th session of the CC CC in Moscow

proceeding irrespective of what country we represent here."

Philosophically assessing the changes taking place in the Soviet Union, the speakers at the forum linked the restructuring drive with the development of new political thinking.

The sole path towards renewal of society, stressed A. Grachev, is multifaceted democratisation. However, this process should be carried out through reforms and should not pose a threat to the nation's security. Speaking about the new political thinking, A. Grachev noted that humanity is now encountering problems for which there are no state borders; these global problems require global efforts.

Academician B. Raushenbakh, analysing in his address the state of European interstate relations, pointed to the vital need to consolidate efforts in the endeavour to transform the European continent into a common home in order to preserve the sacred gift of life. He called for reductions in all types of weapons and cautioned against militarisation of outer space and the use of computers, which do not know morals, in military technology, as the consequences of their application are unpredictable.

Academician G. Lisichkin spoke about the humanisation of the Soviet economy, a process which necessarily includes mutually beneficial contacts with foreign countries. He voiced stern criticism against economists of the "old thinking" who for long years wasted enormous resources of oil and gold.

S. Zalygin devoted his address to environmental protection. He touched upon the development of nuclear power engineering in the USSR and the ecological problem of changing the course of Siberian rivers, and in this connection advanced a proposal to form an international ecological inspectorate within the WCC framework.

In the concluding remarks Archbishop Kirill dwelled in detail on the Church's role in society. The Church perceives perestroika above all as an ethical concept, he said. The dangerous stereotype according to which an "unscientific, religious world-outlook" is not suited to the builders of the new society entails the temptation to cast out of society this sad remnant of the old system. If we are talking about restructuring with regard to the Church, we must note first and foremost the sweeping changes in appraisals of the role

of religion and the faithful in societal life. The Church is gradually emerging from her dimly-lit corner into a well-illuminated part of the social stage, at least on the level of theologians and hierarchs. The restructuring drive is the path to a new and just world, to a new and just society.

At a press conference the next day, Academician Raushenbakh said that a counterpoising of religion and science is something artificial, that faith is a natural state of the individual not only from the standpoint of religion but also from that of science. Secretary General of the All-Union Council of the Evangelical Christians-Baptists, A. Bychkov, as if developing this thought, noted that atheism in Soviet society did not proceed from the people but was implanted from above. God sent the Russian people a trial with atheism, as he did to the righteous Job, because it was capable of withstanding this trial.

On July 20 there were working sittings of the unit committees. That evening the participants in the sitting of the WCC Central Committee attended Divine Service at the AUCECB prayer house in Moscow.

On July 21 the plenary session discussed the problem "Poverty in the World—the Responsibility of the Churches and Christians."

Bishop Federico Pagura (Argentina), Chairman of the Latin American Council of Churches, called attention to the catastrophic situation of the poor in Latin America. He said that people cannot bear poverty much longer—their sufferings are leading to protests, aggression, emotional instability and depression.

Dr. Goudzwaard, a professor of economics at the Free University in Amsterdam, devoted his address to the problems of the inequality of the living standards in the industrialised and developing countries and called upon the Churches of the Nordic Countries to preach in their societies intelligent use of material boons, which could ease the plight of the poor.

On July 21 a reception was given in St. George's Hall of the Grand Kremlin Palace on behalf of the Soviet government in honour of the participants in the session of the Central Committee of the World Council of Churches.

At the plenary sitting on July 22 the conferees considered the results of the World Conference on Mission and Evangelism, held this May in

San Antonio, Texas, USA. The participants in the sitting discussed such problems of the present-day missionary ministry of the Church as preaching in conditions of social injustice and the need for inter-regional dialogue.

On July 23 the participants in the session of the WCC Central Committee visited religious communities in Moscow and its environs. A group of guests made an excursion to the Monastery of St. Iosif of Volokolamsk, where Metropolitan Pitirim of Volokolamsk and Yuriev, Metropolitan Pankraty of Stara Zagora (Bulgarian Orthodox Church) and Bishop Anastasios of Andros (Greek Orthodox Church) celebrated Divine Liturgy.

On July 23 the officials of the WCC Central Committee also attended a reception given at St. Daniel's Monastery, at the residence of His Holiness the Patriarch and the Holy Synod in honour of the 79th birthday of His Holiness Patriarch Pimen of Moscow and All Russia.

Felicitating His Holiness, Dr. Emilio Castro shared his recollections of the visit of the Primate of the Russian Orthodox Church to Geneva and gave a high assessment to his work. M. Ivlgin, First Deputy Chairman of the Council for Religious Affairs at the USSR Council of Ministers, pointed in his address to the involvement of Patriarch Pimen and the clergy in the process of perestroika, which is also affecting Church-state relations. He emphasized that the Church today has a real opportunity to make her contribution to consolidating interethnic relations and to maintaining the authority of moral values in society.

After the singing of "Many Years" His Holiness Patriarch Pimen thanked those in attendance for the felicitations. Touching upon the theme of Christian unity in his brief speech His Holiness stated that only unity of aspirations and actions is genuine unity. We are linked and united by a common love, by common obligations, by a common desire to dwell all in our power for the benefit of the Church. We feel efficacious love between the parishes and ourselves, we respect this love and learn from it. We seek to attain unity of the spirit in the unity of all Churches.

The theme of the plenary sitting on July 24 was: "Cure and integrity: the role of the Churches in preserving health". The WCC medical commission presented a report.

The participants in the discussion

rived at the conclusion that modern treatment methods are not solving the problems of health care, for they can only ease physical suffering. The healing of the spirit, which is ultimately a gift of God, should be acknowledged as the fundamental means of healing.

On July 24, the Central Committee examined and endorsed the WCC budget for 1990.

On the evening of July 24 the journalists accredited at the WCC Central Committee took part in a press cocktail hour given by Metropolitan Pitirim at the Publishing Department of the Moscow Patriarchate. The working sittings on July 25 and 26 were devoted to discussing and adopting the reports of the Programme Units Committees and the General Secretariat Committee, and adopting public statements and messages. Aside from statements on Namibia, the occupied territories (of Palestine), Lebanon and South Africa, and messages to the Namibian Churches, the heads of Christian communities in Jerusalem, and to the Christian Council of China and the Churches of Sri Lanka, whose adoption had been planned earlier, the Central Committee members made a statement on the development of events in Europe.

After hearing the report of the Justice and Service unit, in which concern was expressed over the increa-

sing number of death sentences in many countries, the WCC Central Committee members summarized that although the World Council of Churches does not have a clear-cut stand on this issue, it bases its actions on a negative attitude to the death penalty and that many member Churches unequivocally consider its use inadmissible.

Having recognized the need to elaborate a common Christian stand on the attitude to the death penalty, the WCC Central Committee adopted a decision to study the moral, theological and legal aspects of this problem.

The WCC Central Committee passed a document on the question of reunification of North and South Korea in which the point is made that only the Korean people itself has the right to determine the future of its country and that this should be done democratically, without any outside interference. The USA, the USSR, China and Japan should set forth their clear-cut stands on the Korean reunification issue. In carrying through the reunification programme it is imperative to take into account the reality of the two existing autonomous state systems.

The members of the WCC Central Committee decided to form a committee for the programme reorganization of the World Council of Churches; it is to prepare the appropriate proposals by March 1990.

The WCC Central Committee discussed the agenda of the World Convocation "Justice, Peace and the Integrity of Creation", which is to be held from March 5 to 13, 1990, in Seoul, and that of the 7th WCC Assembly, scheduled to take place from February 7 to 20, 1991, in Canberra.

The official programme of the WCC Central Committee concluded in a joint prayer and religious reception. Many of the guests went on a sight-seeing tour of the Soviet Union. A separate youth meeting was held as well.

A staff of stewards and journalists turned out, in five languages, press releases and draft documents every day, and a daily bulletin of news and even a youth newspaper, which was issued by the stewards.

The session of so representative an international body as the WCC Central Committee, which was held in the Soviet Union for the first time, was a sign of the favourable changes taking place in our society. Participants in the session pointed out that perestroika and new political thinking open up broader vistas for the Russian Orthodox Church to take part in the work of the World Council of Churches.

E. KOMAROV

Archpriest Sergy BULGAKOV

The Church as Tradition

I. Holy Scripture and Holy Tradition

As the Body of Christ, the Church is a spiritual organism whose life is not confined within the bounds of earthly, temporal existence. However, as she abides on the Earth as well, the earthly Church should have and does have her earthly limits and outlines. [She] is a human society that has both inner and outer properties. And if the Church, as life or an organism, is invisible and indefinable in the capacity of an object of faith, the Church as an earthly society is visible and definable, and affiliation or nonaffiliation with this society is a patent and self-evident matter. Not the entire human race, but only select people are members of the Church, and not even all Christians fully belong to the true Church—only the Orthodox do. Each of these facts poses a problem for a searching mind and religious faith, and theology becomes exhausted from both problems. If the Lord assumed the whole of human nature and united with humanity in all its integral diversity, how then does the Body of Christ, His Church, externally extend solely to the *part* of this humanity called to Christ in Holy Baptism? And how do only the chosen of the chosen alone live a true life in Him? The Lord plunged the former of these questions into the realm of the unknown, and the second (on which we will be dwelling here), into semi-knowledge. However hopefully we may spread the salvific cause of the Church to all of humanity in the fullness of time, it is unquestionable that the Lord's direct will, to which we should lovingly submit ourselves, is such that only the chosen ones are called to the Church, and only those who have accepted this call. Even though preaching about Christ is addressed to every creature (Mk. 16. 15) and to all nations (Mt. 28. 19), not everyone hears and follows it, and not everyone is in the Church. The salvation of the human race through entry into the Church of Christ is effected not mechanically, disregarding human freedom, but presupposes free acceptance or nonacceptance of Christ: *He that believeth and is baptized shall be saved; but he that believeth not shall be damned* (Mk. 16. 16). Entry or nonentry into the Church is linked with faith or unbelief, and this is an inner, intimate act which obtains from the

depths of man's free self-determination. For this reason (aside from the external, historical reasons that hamper and slow down the preaching of the Gospel), not all members of the human family are part of the Church; only those who have opened their hearts to *faith* are. Through faith people enter the Church and through unbelief they leave her. As an earthly society, the Church is above all the unity of faith of the *correct* faith that was heralded to the world by the apostles through the power of the Holy Spirit and by the will of the Lord Himself. Through faith people come to the Church and maintain the *correct* faith; preserving and professing it is a prerequisite for affiliation with the Church which for this reason is defined first and foremost as a society bound by the unity of the correct faith. And since faith is not abstract but substantive and since this substance can and should be expressed in word, profession and preaching, the Church is defined above all as a society bound by the unity of religious and dogmatic consciousness, a society that maintains and professes the *correct* faith.

This attribute, the correct faith or Orthodoxy cannot be understood abstractly, as a theoretical norm. On the contrary, the correct faith has a certain content of dogmatic teachings which the Church professes, demanding such profession of her members as well, so a departure from the correct faith also means separation from the Church, a plunging into heresy or schism. Christianity is an historical religion, not only in the sense that it occupies a definite place in world history, emerging and developing in time and history and blending with it externally and internally, but also in the more general sense, namely that the Incarnation, the abiding of God with men, can only be effected in the life of this world, entering into its temporal context and, consequently, into history. It takes place in the world, not over the world; it suffuses historical time without destroying human history, but, on the contrary, giving it a positive eternal content and becoming its centre. It is for this reason that the Church has her own history, despite her eternal, divine nature, or rather, by virtue of it—within the bounds of human history and in connection with this. Although suprahistorical, Christianity is not extrahistorical—it does have its history. In this history the Church takes on dogmatic outlines and gives norms to the dogma of the profession of the correct faith. And each member of the Church

From the book by Archpriest Sergy Bulgakov *Pravoslavie* (Orthodoxy). Continued. For the beginning see *JMP*, 1989, No. 11.

es not abide outside this history of hers, but accepts her teaching, which has been expressed and formalized throughout her history. Although the life of the Church is mystical and concealed, it does not become logical or adogmatic because of this; quite the contrary, it has its own logos, its own teaching and preaching. Just as the Lord God, being the Way and the Truth and the Life, preached the Gospel of the Kingdom, revealing Scriptures and heralding dogmata about Himself and the Father and the Holy Spirit, so does the Church do likewise. For *faith cometh by hearing, and hearing by the word of God* (Rom. 10. 17), and edification from the preaching of the correct truth. The veracity of life is directly linked with the veracity of faith, and they are conditioned by each other.

The fullness of the correct faith and correct teaching does not fit into the consciousness of an individual member, but is preserved by the entire Church and passed down by her from generation to generation as *Church Tradition*, and this Holy Tradition is the most general form in which the Church preserves her teaching through various means. Tradition is the living memory of the Church which contains the teaching as it is revealed in her history. This is not an archaeological museum or scientific catalogue; it is not even a dead "deposit" of faith; it is the living force intrinsic to a living organism. In the flow of its life it carries all its past in all its parts and all times. All the past is included in the present, and it is this present. The unity and continuity of Church Tradition is established by the identity of the Church in all times. The Church has a unified life, one motivated by the Holy Spirit, for all times, and although the historical framework changes, the merit remains invariable. It is for this reason that truth in Church Tradition as the chief source of ecclesiastical teaching obtains from faith in the unity and identity of the Church. However different the epoch of early Christianity and the present day may be, this is one and the same, identical Church, which carries in the single flow of her Tradition all the events of her history and which links through the continuity of life the communities of Paul the Apostle and the Local Churches existing today. Of course, the measure of ecclesiastical comprehension in which the consciousness of Tradition is effected varies with different people and in different times, and it can only be said that all of Tradition is virtually inexhaustible because it is the very life of the Church. However, it remains viable and efficacious even while beingathomable.

The main principle of Tradition is that each individual member of the Church should in his life and consciousness (be it constructive theology or everyday piety) seek the ecclesiastical unity of Tradition and, in keeping with it, test himself through Tradition, and in general be the very bearer of living Tradition, a link which is indissolubly connected with the entire chain of history.

Tradition is multifaceted and inexhaustible in all

its forms: written, oral, monumental. However, there is one source in it which holds its specific place, namely, Holy Scripture. What does primacy belong to—Holy Scripture or Holy Tradition? This juxtaposition of Holy Tradition and Holy Scripture, which emerged in the Western Church in the age of the Reformation, should not in fact arise at all if we do not accentuate it by extraneous motives, i. e., if we do not regard a particular answer as an attempt to belittle Holy Scripture at the expense of Tradition or vice versa. Both Church Scripture and Church Tradition belong to the unified life of the Church, which is motivated by the Holy Spirit Who acts in the Church, revealing Himself in Church Tradition and inspiring the holy writers. Incidentally, recent Biblical research successfully traces both Old Testament and New Testament books, especially the Gospels, back to the primary sources on the basis of which these books were compiled. As a result even Scripture is increasingly considered as a kind of written tradition. Through this less and less space remains for individual holy writing, which was previously thought to be effected to the dictation of the Holy Spirit. However, such sacred books as the apostolic epistles are nothing but the documented notes of the life of individual Churches preserved by Tradition. Holy Scripture and Tradition should be understood not in their antithesis but in their unity, which by no means removes their actual differences. In this sense Holy Scripture is above all part of Church Tradition which authorizes and attests to the merit of the sacred books in the Church. The Canon of sacred books, by which their divinely inspired nature is evidenced, is established by Holy Tradition, and it cannot be evidenced by anything else than the Church, i. e. through Holy Scripture. Each person may assess the merit and even inspiredness of a work on the basis of his *individual* taste; however, no one can establish through his personal judgment not merely the inspiredness but the direct and genuine *divine inspiration*, the presence of the Holy Spirit in writings. This is given only unto the Divine Spirit Who lives in the Church, for *the things of God knoweth no man, but the Spirit of God* (1 Cor. 2. 11); this is a matter not of individual taste but of suprapersonal ecclesiastical judgment. And we know from history that the Church selected from many works a few as being divinely inspired; from different Gospels she selected canonical ones; after historical vacillations she codified in the Canon some books, such as the Song of Songs and the Apocalypse, while removing others that appeared temporarily in it, such as the Epistle of Clement and the "Shepherd" of Hermas, and she drew a dichotomy between canonical and noncanonical books (deuterocanonical or pseudoepigraphical and apocryphal). It is rightly pointed out that the Word of God has direct self-testimony to itself, *efficacitas*, a sort of inner self-evidence of its divinely inspired nature. It would not be the Word of God addressed to us if it did not penetrate our hearts with its dividing sword. Nevertheless, it would be an exaggeration and delusion to think that

an individual could through his own choice and taste single out and certify for himself as divinely inspired certain literary works which he is capable of comprehending only by dint of his personal receptiveness, and also in the limitedness peculiar to each given moment. *The Church gave the Bible through Tradition*, and the reformers received the Bible from the Church and through the Church, i. e. through Holy Tradition, and it is incorrect and inconsistent to deny this or forget this and to portray the situation as though each person establishes anew the canonicity of Holy Scripture. Each person should discover it for himself, drawing nourishment from the Word of God, but to do this he receives it as such from the hands of the Church which speaks through Holy Scripture. Otherwise he does not have the Word of God but simply a book, a literary monument to be studied as history and literature. However, even though the Word of God can be studied as a monument, it should never become a *mere* monument, because its historically given and temporally conditioned framework contains the words of Eternal Life; it is in this sense the meeting place of the divine and the human. The Word of God is read with reverence and faith, ecclesiastically, and for this reason there cannot and should not be a divide between Holy Scripture and Tradition. An individual reader of the Word of God cannot identify its divinely inspired nature by himself, for the individual is *not given* an organ for this identification, but can do so only in unity with all in the Church. The idea of identifying the Word of God, of becoming an interlocutor of God *all by oneself*, at one's own risk, is false and illusory, for this divine gift is received solely in the Church. Therefore, it is fully received directly in the Church, in ecclesiastical unity, where reading the Word of God is preceded and accompanied by a special prayer that it might be heard, that our spiritual eyes might be opened. Identifying the Word of God as such personally is a contradictory idea, a sort of round square, for this means singling oneself out of the whole of humanity and the whole of creation and placing oneself in direct relations with God, Who teaches that He be addressed not as "My Father" but as "*Our Father*", the human "I" thereby being incorporated into the conciliar "we".

This hardly implies, however, that the divinity of the words of God should not enter the individual self-consciousness and become a *personal* asset by dint of the efficacy (*efficacitas*) of the Word of God and its inner self-evidence, which the Protestants rightly insist on. Outside this *personal*—although not *individual*, but ecclesiastico-personal—perception the Bible becomes merely a holy fetish, about which the apostle says: *for the letter killeth, but the spirit giveth life* (2 Cor. 3. 6). There should be a personal *encounter* with the Word of God and its personal comprehension (direct or mediated, the latter in the case when the truths and words of God are perceived not directly from the Bible but from liturgical texts, church images, preaching, etc.). However, this per-

sonal encounter is only possible in spiritual unity with the Church and not in isolation from her, conciliarly, although individually. We believe that such an understanding obliterates a real difference—except for a merely linguistic one—between the Protestant and the ecclesiastical resolution of this problem. For the Protestants also accept the *Canon* of the holy books as a guiding standard, so the reformers wanted to take their Bible from *the Church*. It turns out, however, that it could not be taken away anywhere for it would turn en route into mere "books", "writings", a human document. Thus, the Church gives the Bible as the Word of God in the Canon of the holy books, and this attestation is an endeavor of Church Tradition. Contained in Tradition is the "gnoseology" of the Word of God and its authority. Only that which is transcendental can attest to transcendency. It is the Church, which contains divine life in unity with the human, that heralds the divine, specifically the divinity of the Word of God. As for the individual, he can belong or not belong to the Church, but he is not the Church as such.

In the history of the Church *identification* of the Word of God and witness to it is the *emergence* of the *Holy Canon*, which, however, does not at first prescribe, in the form of an external law, recognition or nonrecognition of particular sacred books, but instead *attests* to an already effected ecclesiastical acceptance and expresses and legitimizes it as having attained full clarity in the Church. The role played by ecclesiastical authority, by the Council of bishops expressing the consciousness of the Church, consists here only in finding a correct unwavering expression for what has already been given in life and existing in the consciousness, and which has been given by the Holy Spirit, Who motivates church life. At the Council here functions not as authority but as an organ of the Church, as its head. It is only after this triumphant proclamation, which has already been accepted by the Church as proclaimed truth, that the Canon of sacred books becomes the *standard* of ecclesiastical life, the Church's law, by which the individual ecclesiastical consciousness should consciously define itself.

II. The Canon

The Christian Church received the Canon of Old Testament books from the Old Testament Church with a differentiation in it between canonical and noncanonical books, which were defined as edifying and didactic. The final definition of the Canon was given at the Council of Laodicea. The above differentiation does not exist in the Canon of New Testament books. All its books are defined as being canonical.

Ecclesiastical definitions which are of a codifying nature are answers to particular questions, and for this reason contain nothing more than is asked for these questions, which is why questions which did not arise at that time cannot be considered as exhaust-

y these definitions. Church Tradition, as will be shown below, is always created and never ceases; it is not only the past but the present as well. With regard to the Canon too the Ancient Church gave no definition only in the sense of the most general but, to a certain extent, still preliminary reply to questions that were arising at that time, namely, which books should be attributed to the Word of God and which should not—a sort of general catalogue of . This catalogue is of unquestionable importance with regard to what has been excluded from it or not included in it. Alongside the clarity and simplicity of this ... verdict, which is of primary significance, of course, it gives only the *most general* judgment of the merit of the books incorporated into the sacred Canon of books as the Word of God. However, it provides nothing for a further judgment on divine inspiration, the degree of which varies in different books, or on the direct authorship of individual books which in certain instances patently fail to coincide with their general inscribing (Pentateuch, at least in some parts, individual psalms, Proverbs, Wisdom, etc.; in the New Testament, at least the synoptic gospels in their primary sources). Further, this includes questions of inspiration and different interpretations of the blending of the divine and the human in it, of the extent and form of manifestation of the historical conditionality of their content, the history of the holy books and the degree to which it can be established on the basis of texts, etc., etc. In short, the entire field of Old Testament and New Testament science, isagogics, criticism and hermeneutics, which has received such a fruitful and, in many ways, such an unexpected scientific development, which is far from concluded and which has not had its final say— all this is still the realm of open questions, of living tradition being created. Heavenly bodies like our sun remain immobile in the firmament; however, for us they move with us. We, too, are movable in history, and the Word of God, not in its eternal content but in a form accessible to us, changes in step with our cognition. It is for this reason that Holy Scripture, in so far as it is enshrined in the legislative definitions of the Church, is never conclusive and exhaustive even with regard to the Word of God. Of course, since it has been formalized, it is binding to the extent of its true meaning and requires full attention; specifically, this applies to the inscribing of authorship which cannot be simply ignored, but should be accepted to a certain extent, even though there is no need to take it literally, in the sense of the definitive understanding of authorship. Nevertheless, the Church not only does not bar the way to studying the Word of God by *all* accessible means, specifically, modern means of scholarly criticism, but also does not predetermine the conclusions of this criticism provided a believing, reverential attitude to the sacred text and the Word of God remains inviolable and, so to speak, the method of reverence remains unsurpassed by the method of scientific doubt. For this reason, there is no place in Orthodoxy for a rationalistic

criticism, which is religiously unscrupulous and totally divorced from Tradition, which has abolished the method of reverence and is unbelieving and demoralizing, a rationalism that lets itself be felt in liberal Protestantism (where it, incidentally, is frequently moderated by the method of reverence and increasingly returns to the path of faith and Tradition)... Orthodoxy allows freedom of scholarly research within its own bounds provided the definitions regarding the Canon already accepted by the Church are complied with (for this reason it is inadmissible to try and amend the Canon of the holy books by abridging them or adding to them) and provided there is faith in the basic dogmata of the Church. Therefore, unbelief in the divinity of our Saviour, His miracles and Resurrection, as well as in the Holy Trinity, denigrates, of course, scholarly research from within, making it blind and tendentious regarding everything in the Word of God that is linked with this. Such an *unbelieving* [rationalistic] science of the Word of God is internally contradictory, just as are the latest attempts to establish the true Christian teaching, “das Wesen des Christentums”, “scientifically”, through historical criticism, aside from the Church and her Tradition. A hopeless mixing of different fields takes place here, scholarly work being doomed in advance to religious barrenness. It should be accepted in advance that for all its freedom and truthfulness, *ecclesiastical* science is not premissless (*voraussetzungslos*) but is *dogmatically conditioned* as the science of objects of faith (or unbelief); in this sense, incidentally, it does not differ from rationalistic unbelieving science, which also proceeds from certain dogmatic, albeit negative, premisses. It is impossible, for example, to study, even with full freedom of scientific criticism, the Gospel narrations of the Resurrection of Christ, “die Auferstehungsberichte”, without having a certain dogmatic attitude to the actual fact of the Resurrection, and faith or unbelief in it. Such is an attribute of the science of faith. The most embarrassing and yet frequent attitude here is not unbelief but semibelief, which makes the arbitrariness of personal approach, divorced from the soil of Church Tradition, into a decisive criterion.

Such is the situation in liberal Protestantism, from which Anglican theology, where full independence of scholarly research is frequently blended with fidelity to Church teaching, differs so advantageously. In this sense Anglican Biblical science is closest of all to what corresponds to the requirements of Orthodox ecclesiastical science in this sphere. Due to the historico-cultural conditions of the existence of the Orthodox peoples, Biblical science in the isagogic and exegetic fields did not have an opportunity to develop in such a way as to set independent ensamples and standards of Biblical theology. This science is to this day a heritage of the Protestant nations, and also of Anglicanism with its Biblicism. Catholic science sets itself predominantly ... apologetic goals. Free Orthodox Biblical science, which mapped out its path as early as the 19th century in Russia, is chiefly

an endeavour of the future. However, nothing impedes it; quite the contrary, it is only natural to make use of those truly scientific achievements which have been made in this field in recent times in Western Christendom, and, by amending and supplementing them appropriately, incorporate them into the fullness of Church Tradition, not as a replacement, of course, but as a development of and supplement to what already exists. Truth is one, but it is cognized by people in the discursive process of development. And the Orthodox consciousness has no reason to be afraid of or confused by Biblical criticism because the ways of God and the action of the Divine Spirit, which has acted in the Church repeatedly and multifariously, become cognizable more concretely through this criticism. The fruits of this scholarly research are already beginning to manifest themselves in Anglicanism.

In this sphere, as in all others, Orthodoxy has no reason whatsoever to shun the modern scientific spirit in so far as the latter is actually guided by a sincere search for truth and knowledge, and not by the limited prejudices of the age; quite the contrary, this spirit belongs to it, as does all that is alive and efficacious in human history. Orthodoxy has a universal dimension; it is not measured by some separate epoch that would leave its imprint on it and make it exclusive with regard to others. It unites in itself and contains everything that is truly creative, for the inner impulses of genuine creativity and knowledge proceed only from the Divine Spirit Who lives in it.

Although Holy Scripture as such is evidenced by the Church in Holy Tradition and in *this* sense itself is a part of it, its *singularity* does not lessen from this, and it preserves its own nature as the Word of God which, once it was identified and certified in Tradition, is a unique and, moreover, the prime source of faith and morality. The fact that Holy Scripture is included in Holy Tradition—which is certified by its inclusion in the Canon—does not detract in the least from its uniqueness and significance precisely as the Word of God, which as such stands above all other sources of dogma, specifically the entire Holy Tradition in all its forms. Whereas Holy Tradition in its different manifestations is of a relatively historical nature and is applicable to different epochs with their needs, Holy Scripture is the voice of God addressed to man and enjoys absolute importance (even though it is expounded in an historically conditioned form). It is the *eternal* revelation of the Godhead Which as such has a depth, that is unfathomable and always reveals itself, and importance not only for the present age but for the future one as well, and not only for the human world but also for the angelic world (the “everlasting Gospel” seen by the Witness to the Mystery in the hands of the angel flying *in the midst of heaven* (Rev., 14. 6)). In this sense Holy Scripture and Holy Tradition are of *unequal* importance, with primacy belonging to the Word of God, so it is not Scripture that is verified on the basis of Tradition, even though it is evidenced by this, but Tradition that is verified by

Scripture. It cannot differ from it or correspond to it (and if expressions are sometimes encountered in which the resolutions of the first four Ecumenical Councils are equated with the Four Gospels, for instance in Pope Gregory the Great, then this should be understood solely as a rhetorically exaggerated extolment of the importance of council resolution through juxtaposition, but it cannot be taken literally of course). Tradition always *bases itself* on Holy Scripture and is an image of its comprehension. The Word of God is a control negative instance for Tradition, inasmuch as the latter cannot contradict it and a positive instance, in so far as it is substantiated by it. Holy Tradition cannot contain anything that contradicts Holy Scripture outright, but kernels that are in Holy Scripture are developed in it. If Holy Scripture is a kernel, Tradition is the vineyard growing in the field of human history.

The Word of God is also the word of man, which has incorporated into itself the inspiration of the Holy Spirit, transforming with Him and becoming god-manly, divine and human at the same time. No matter how inspiration may be understood, its human form is always historically conditioned by the epoch, language, the national character, etc. Modern Biblical science is increasingly learning how to discern this historical form and, as its historical vision sharpens, its comprehension of details also deepens. But this historical conditionality does not do away with the divine power of God-manly Word, for this word of God addressed to man can only be pronounced in the human, i. e. historically conditioned, language. At the same time, this form, which is human and historical, is an impediment to cognition; it becomes transparent by the action of the Divine Spirit Who lives in the Church, so comprehending divinely inspired writings also requires especial inspiration, which is inherent in the Church alone.

Holy Scripture, the Bible, was compiled over the centuries from books by different authors, of different epochs, different content, and different degrees of revelation; they fall into the *Old Testament*, which no longer has validity, and the *New Testament*, which has not yet revealed itself in its entirety. The Bible is not a system but a conglomerate, a mosaic in which the Word of God is inscribed by the finger of God. It is similar to the eerie creations of natural forces which lift the Earth's crust into mountain chains with their ruptures and again lower it and make these mountains into the sea bed. For this reason the Bible contains neither an external system nor an externally finished form. Even though the Canon of the holy books is included in the Church definition, this inclusion is external for the human eye and has the validity of a fact rather than inner self-evidence. The fullness of the Word of God is not contained within its external outlines, which containment does not exist, but in its inner fullness, which it reveals in its indissoluble connection with Church Tradition. The Church has always been motivated by the Holy Spirit and has always had the fullness intrinsic

er; however, she has not always had the Bible, at least in its present make-up. The Old Testament came to include individual books of it as they appeared, and hardly all at once. In the early, flourishing times of her existence, the New Testament Church lived without any holy books, even without the Gospels, which emerged in the course of the 1st century and were canonized, together with the apostolic writings, much later (in the final form, only by the early 4th century). All this bespeaks the fact that the Holy Spirit is essential to the Church, the Holy Spirit Who lives in it, not some manifestations of Him. It should be noted, furthermore, that the Word of God in its various parts is different both in subject matter (law, historical, didactic and prophetic books, the Gospels, Epistles and the Apocalypse) and in content. Although the entire Bible is the Word of God and *all scripture given by inspiration of God* (2 Tim. 3. 16), we single out individual parts of it which are more or less important precisely for us, at least within the confines of what is accessible to us. The Gospels are not the same for us as the books of Judith, or Ruth, or Joshua, just as the Epistles are not the same as Ecclesiastes or Proverbs. The differentiation between the canonical and deuterocanonical books is equally important. Protestantism arbitrarily impoverished its Bible by deleting the latter, which fact is beginning to be acknowledged at present, together with a tendency toward restoring their importance. This very differentiation between the *degree* of divine inspiration in the two groups of books seems to be contradictory, for there seemingly should not be differences in the degree of divine inspiration but only the presence or absence of it. However, this bespeaks the fact that divine inspiration is concrete and is bestowed upon humans with due consideration for their infirmity, and therefore can be more or less. It is for this reason that the prestige of noncanonical books exists, and precisely as that of the Word of God; however, it is *less* than the prestige of the canonical ones. The Bible is in general a world in its own right; it is a mysterious organism, in which we manage to live only partially. The inexhaustibility of the Bible for us is rooted both in its divine content and in its diversity, and, finally in our own historically shaped limitations. The Bible is eternal constellations of heavenly bodies shining over us high in the skies, while we move in the sea of everyday life, contemplating them all in their immutability but at the same time in a new position for us.

It is extremely important to establish the proper relation between the Word of God and Holy Tradition in the life of the Church. To begin with, the Word of God can be regarded as the only or the prime source of dogma, and Biblicism as a foremost manifestation of ecclesiasticism in Protestantism. Christianity becomes thereby a religion of the *book*, of New Testament literary scholarship, rather than a religion of the *spirit* and *life*. However, the Bible when taken as a book ceases to be the Bible, which becomes only in the Church. Biblical orthodoxy

which has developed in some [trends of Christian rationalism] ... renders Christianity lifeless, turning it into an exercise in law. In historical terms, this can only be understood as a reaction, as a dialectical antithesis, to the negligent and mistrustful attitude toward reading the Bible, which boiled down to direct antibiblicism and to the ban on Bible reading for the laity in medieval Catholicism. Of course, in principle the Bible can be in the hands of each member of the Church. In effect, the level of Biblicism corresponds to the level of ecclesiastical culture and varies among different peoples; primacy here, naturally, is enjoyed by Protestantism. At present, prohibiting the laity from reading the Bible would be a vile heresy and, so it seems, is not applied anywhere. However, due to the extremely close connection between Scripture and Tradition, even the absence of a personal knowledge of the Bible does not in itself render a person totally deprived of Christian enlightenment, for it is supplemented by living Tradition—oral, liturgical, expressed in religious art, etc. And just as the Church was able to exist in her best times without the written word, this is the case to a certain degree even now, in some of her segments.

A Christian can and should have his *personal* attitude, his personal life with the Bible, just as he should have his personal prayer. This personal attitude is acquired on the basis of constant, many years' nourishment with the Word of God. We have its images in the Holy Fathers with the Biblical saturation of their word, saturation which proves that they thought and lived through the Bible. The Word of God thus becomes an inexhaustible source of edification.

However, this *personal* attitude to the Bible hardly becomes individual because of this or ceases being ecclesiastical. The personal attitude is not at all extinguished in the ecclesiastical one; it is merely defined in a certain manner. For what is ecclesiastical exists only in what is personal, and the mystery of ecclesiasticism consists precisely in this blending of the personal and the common, in which individuality is revealed rather than superseded.

The Word of God has a dual use in the Church: liturgical and extraliturgical. Since the former is linked not merely with reading the Bible as ordinary matter but is part of the daily Divine Service, it receives its special vital force. The event that is being read about *takes place* spiritually in the Church. It is not a record of what was and no longer exists; it is the event itself. Such, for example, are the Gospel readings of evangelical events, especially on major feasts. The Church mystically experiences the event itself, for instance, the Nativity of Christ, and the Gospel reading acquires *the power of the event*. It goes without saying that this liturgical use of the Word of God is given only to the Church and does not exist outside the Church; meanwhile, it is most important because the life-giving *power* of the Word of God is revealed in it. However, for one thing, this liturgical use is applicable only to selected parts of the Word of God, chiefly the New Testament, and secondly, it in no

way precludes its content from being grasped in extralitururgical life too. It is in the latter case, that the guiding importance of Church Tradition is manifest most of all.

In this extralitururgical reading we should above all differentiate between a scientific and a religious attitude to the Word of God, not because they are opposite or mutually exclusive, but because in each of them the emphasis is placed on different things. A scientific study of the Word of God as a literary monument is no different from other fields of scholarly study. The same methods are applicable here. The results of scientific research are also inevitably and naturally applied in the religious comprehension of the content of the Word of God since this research makes for a closer understanding of its human and historical framework. Although it remains free in its own limited sphere, a scientific study cannot claim a dogmatic interpretation on its own strength, as it often does. However, it has its own share in the latter as well, because a *knowledge* of the sacred text from all possible angles is necessarily of importance for a religious interpretation as well, since scientific research itself and its tradition are today beginning to form part of the Church-wide Tradition in understanding the Word of God. A scientific researcher cannot begin his work with himself; he joins all his predecessors and *continues* their work in an indissoluble connection. In just the same fashion it is no longer possible for a Church interpreter in his work of religious analysis to bypass or ignore the findings of an objective, unbiassed study, even if he does not accept all of them. Scientific investigation in our day gives us an opportunity and forces us to view a sacred text *in a new light*, and this is a patent manifestation of the legitimacy and inevitability of what can be called *scientific tradition*, which, incidentally, began in ancient times, at least with the Septuagint and the Holy Fathers.

Thus, the Church applies the following general

self-evident principle in cognizing the Word of God: *Holy Scripture should be understood on the basis of Holy Tradition.* In other words, in the dogmatic understanding of the Word of God we should seek to be in accord with the interpretation of the Church which was handed down from the God-enlightened Fathers and teachers of the Church and from apostolic times. After His Resurrection the Lord opened His disciples' understanding, that they might understand the scriptures (Lk. 24. 45); it continues to be opened by the Holy Spirit in the Church, and through this the treasure-trove of Church wisdom, not using which would be insane, is accumulated. This very principle curbs personal arbitrariness in that it places man before the face of the Church, internally subordinates him to the control of Church Tradition, and makes him responsible not only personally but also ecclesiastically. What this in effect boils down to is that in self-evident instances he should not deviate from Church Tradition in his understanding of major events or teachings, and in less evident instances he should seek to verify his views by comparing them with the ones predominant in Church Tradition and should strive himself for such verification and accord. For the Spirit Who lives in the Church is one, and this Spirit is the spirit of concord, not of discord. This principle by no means rules out a *personal* attitude to the Word of God and personal efforts to comprehend it. Quite the contrary—if one does not turn to it personally, the Word of God remains a closed book. However, this *personal* endeavour should not become a *purely individual* one, but a Church endeavour, and should be effected in inner unity with the Church and with a living sense of this filial connection in the united life of the united Spirit. And then the aspiration to enter into union with Church Tradition becomes a natural requirement, obtaining from a free personal attitude, because freedom is not wilfulness or arbitrariness, but love and concord.

(To be continued)

The Sacrament of Matrimony

The Order of Marriage, or of Crowning

The mysterious rite of crowning begins with the glorification of the Kingdom of the Holy Trinity. The priest begins: "Blessed is the kingdom of the Father, of the Son, and of the Holy Spirit always, now and forever, and unto ages of ages." The choir responds with: "Amen."

Discerning with the eyes of faith the reality of God's Kingdom which has drawn nigh the Christians gathered in church supplicate God, glorified in the Holy Trinity, for the salvation of the newlyweds, blessing upon their matrimonial union, the preservation of their purity in body and in spirit, the bearing forth of good children, and sacred protection of their family life.

Deacon says: "In peace let us pray to the Lord". Every supplication that follows the choir responds on behalf of the congregation with: "Lord, have mercy."

Then follows: "For the peace that is from above, and for the salvation of our souls, let us pray to the Lord."

"For the peace of the whole world; for the welfare of God's holy Churches, and for the union of all, let us pray to the Lord."

"For this Holy Temple, and for those who with faith, reverence, and with the fear of God enter therein, let us pray to the Lord."

"For our great lord and father His Holiness Patriarch N., and for our lord N. (the ruling hierarch), the honourable presbytery, the diaconate in Christ, all the clergy and people, let us pray to the Lord."

"For our God-protected country, its authorities and people, let us pray to the Lord."

"For the servants of God, N. (groom) and N. (bride), who are now being united to each other in the sacrament of marriage, and for their salvation, let us pray to the Lord."

"That He will bless this marriage, as He blessed it in Cana of Galilee, let us pray to the Lord."

"That He will grant unto them chastity, and of the fruit of the womb as is expedient for them, let us pray to the Lord."

"That He will make them glad with the sight of sons and daughters, let us pray to the Lord."

"That He will grant unto them the procreation of virtuous offspring, and an upright life, let us pray to the Lord."

"That He will grant to them and to us all our petitions which are unto salvation, let us pray to the Lord."

"That He will deliver them and us from all tribulation, wrath and necessity, let us pray to the Lord."

(Hereby we pray that we be delivered of the things that cause sorrow, indignation and need—mental, moral and in daily life).

"Succor us, save us, have mercy upon us, and keep us, O God, by Thy grace."

"Calling to remembrance our most Holy, All-Unde-filed, Most Blessed and Glorious Lady, the Birth-giver of God and Ever-Virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God."

Choir: "To Thee, O Lord."

Priest: "For unto Thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages."

Choir: "Amen."

Through these petitions the Church supplicates God with the intercession of Christ. By His power the prayers of the faithful ascend to the Throne of the Almighty, and God accepts the union of the groom and the bride, granting unto them His blessing. Every marriage is fortified with Christ's intercession, just like the marriage of the first bridal pair so that all schemes of the enemy be removed from them and that they maintain the holiness of their fathers in marriage.

St. Gregory of Nazianzus says: "It is good for the wife to honour Christ through her husband, and it is good for the husband not to discredit the Church through the wife". For this purpose all those present supplicate God together for a peaceful spirit for themselves, for inner peace for the people of their land, for the well-being of His Holy Churches, and especially of the temple wherein the married life of the new couple is sealed. Everything is important in this new life. It is important that the Church be headed

by His Holiness the Patriarch, administered by the ruling archpastor and that the priests, deacons and others fulfill their duty in the knowledge that their land is protected by God.

Through the communion of marriage the spouses must enter the life of the Church and the Motherland through *the love of the truth* (2 Thess. 2. 10), that is in such a way that the light of this love would shine for them forever in all its brightness. This light should be welcomed not with some unaccountable joy, like that of a bird greeting the sunrise, but with a conscientious agreement to be united with this light which was uttered so clearly by the Blessed Virgin Mary in reply to the heavenly messenger: *Behold the handmaid of the Lord; be it unto me according to thy word* (Lk. 1. 38). This leads to the thought of stringent moral purity, of procreation and of the joy of seeing your family grow. This also accounts for the desire of the newlyweds to become in a worthy and uncondemned manner associated with the work of salvation of mankind by the Son of God.

A family man arranges his life in accordance with laws that teach him a new life, helping to find the right answers to daily problems. He must carefully look after himself so that his mind, heart and body would not be recaptured by former habits of a one who has no family. For such a relapse threatens with petrification, like it happened to Lot's wife (Gen. 19. 17-26) and leads to the temptation of willful behaviour. This is a perilous audacity which breeds many a vice in man.

St. Abba Varsanuphios the Great gives this piece of advice: "Acquire firmness and it will remove for you willfulness, the cause of all the vices in man. If you wish to be rid of them, do not treat anyone willfully, especially those to whom your heart is inclined in the passion of lust". And St. Isaac Syrus admonishes us: "Shun audacious behaviour as you would death".

Following the example of the Holy Fathers arouses in a family man the best of his spiritual, intellectual and bodily powers and teaches him how to enter into God's Kingdom. In this everything is important, because *He that is faithful in that which is least is faithful also in much* (Lk. 16. 10). Modest bearing, dignified conversation are as important in the family as an attentive attitude to persons of senior age and restraining one's tongue in their presence, keeping away

from people burdened with vices concerned with pampering their flesh. The habit of saying few words, not to burst into laughter at any pretext, not to say things without thinking first have always been valued in the Christian family alongside with modesty and piety with the ability to make amends by repenting before God and each other.

Emulating the example of the Holy Fathers leads to the discovery of a simple truth: physical effort precedes that of the soul. Just like the creation of Adam preceded his being given the soul, so also without the physical effort no man can put his soul in order, for the second stems from the first, like the ear from the seed. And without spiritual effort man cannot accept spiritual gifts. In the best Christian families they always took care of maintaining an atmosphere of good feelings and good bodily habits for they engender benevolent thoughts. In the life of man many things happen against his wish when the habitual pattern of life is disrupted; in this case a person who is not trained to keep his feelings in check easily loses his peaceful disposition indispensable for salvation.

The life of a family often proceeds before the eyes of their relatives and friends. A married couple is called upon to treat them all with due respect. The experience of the Fathers indicates that the soul is often prepared to cast off the bridle of propriety befitting the family life when associating with the surrounding people by way of engaging in conversation useless for salvation, idle talk and disorderly meetings. It may be difficult for a person to keep his inner thoughts in due order in such situations when his body and soul are not in the right and proper state. A family man should beware more of bad habits than of demons, for they do much harm to his soul.

It is in view of this danger that the Church supplicates God to protect (surround as if with a wall of grace), have mercy and preserve every man. In aid of the family she offers up supplications to the Mother of God and the saints that the family, protected by the power of God and the prayers of the saints, could accumulate the physical and spiritual strength for a subsequent breakthrough from its ego to God and fellow men.

Archpriest Gennady NEFEDOV
MTS lecturer

(To be continued)

BOOKS AND PUBLICATIONS

THE RUSSIAN ORTHODOX CHURCH. 1988-1988. HISTORICAL ESSAYS.

2nd Issue. 1917-1988. Published by the Moscow Patriarchate

The 2nd issue of the essays on the history of the Russian Orthodox Church, covering the period between 1917 and 1988, has been brought out with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia. The starting point for praising our Church history was the Millennium of the Baptism of Russia. The collection of articles (authors: Archimandrite Avgustin Nikitin, Hegumen Innokenty Pavlov, Hegumen Narkh Grezin, V. A. Nikitin, B. Simkin) opens with the sections: "On the Way to the Local Council of 1917-1918" and "The Local Council of 1917-1918 and the Re-establishment of the Patriarchate" (pp. 3-13), which describe the struggle for the re-establishment of the ancient form of the supreme authority of the Russian Orthodox Church.

The essay "Patriarch Tikhon and His Time" (pp. 14-32) tells of the Russian church diaspora, headed by the Provisional Supreme Church Administration with its headquarters in the town of Svemski Karlovci (Yugoslavia). This body was profoundly political by nature both in terms of its composition and decisions. For instance, it was decided to press for the restoration of the Romanov dynasty in Russia (p. 21). The author of the essay tells of the arbitrary separation of the dioceses situated in Estonia, Finland, Latvia, Poland, the USA and also in Bessarabia from the Russian Orthodox Church, and of dramatic events associated with the renova-
tionist schism within the country. In that period, which was very difficult for the Church, the bulk of the clergy and laymen remained faithful, loyal children of the Mother Church. The book contains affectionate mention of Archpriest Aleksy Lechev; the Optina staritsy Feodosia, Anatoly, Nektary, Archpriest Seraphim Tikhomirov, Dean of the Transfiguration Cathedral in Petrograd; Archpriest Prof. Nikolai Chukov, Rector of the Petrograd Orthodox

Theological Institute and Dean of the Cathedral of the Kazan Icon of the Mother of God (later Metropolitan Grigory of Leningrad and Novgorod); prominent theologians, professors N. O. Lossky, Archpriest Pavel Svetlov, Aleksandr Glagolev, M. N. Skaballanovich, Father Pavel Florensky, Archimandrite Kiprian Kern, Archpriest Sergiy Bulgakov, B. P. Vysheslavtsev, and many others.

The article "On Guard of Church Unity" (pp. 33-48) is devoted, above all, to the Patriarchal Locum Tenens, named in Patriarch Tikhon's last will—Metropolitan Petr Polyansky of Krutitsy, who headed the Russian Orthodox Church for eight months, rejecting all compromises with schismatic leaders. His successor, Metropolitan Sergiy Stragorodsky, sought to set church matters right and normalise relations with the state (Declaration of 1927). The cautious, circumspect style of Metropolitan Sergiy's leadership in the context of Stalin's repressive regime was not always properly understood. In subsequent years, however, after the gruelling trials of the terrible war, most of those who did not understand it, recognized "Metropolitan Sergiy's line" as correct.

The article entitled: "The Russian Orthodox Church and the Great Patriotic War. Patriarch Sergiy" (pp. 49-56) shows how in 1941-1945 the Russian Orthodox Church fulfilled her patriotic service. In the course of the war, many churches were opened and dioceses re-established on the territory of the USSR. In September 1943, the publication of *The Journal of the Moscow Patriarchate* was resumed, Patriarch Sergiy becoming its first editor (Patriarch from September 8, 1943).

A big chapter is devoted to the term of the primatial service of His Holiness Patriarch Aleksy (pp. 57-73). In 1946, the bells of the Trinity-St. Sergiy Lavra began to ring again. In the summer of 1944, the Orthodox Theological Institute and Pastoral-Theological Courses were opened

at the Novodevichy Convent in Moscow to be reorganized into the Moscow Theological Academy and Seminary two years later. Theological schools were also opened in Leningrad, Kiev, Minsk (Zhirovitsy), Odessa, Saratov, Stavropol and Lutsk. Subsequently, under N. S. Khrushchev, gross violations of constitutional rights of worshippers resulted in the closure of several theological schools and many churches and also in violations of the Church Rule, imposed on the Council of Bishops of the Russian Orthodox Church on July 18, 1961. Nevertheless, the 1960s witnessed a substantial development of the Church's ecumenical and peacemaking activity. In 1961, our Church joined the World Council of Churches.

The last chapter is entitled: "The Contemporary Life of the Russian Orthodox Church. Patriarch Pimen" (pp. 74-107).

In June 1971, soon after his enthronization, His Holiness Patriarch Pimen declared: "I consider it to be my immutable duty to follow the course charted for the Church by Patriarch Aleksy of blessed memory—along the path of diligent service of God, the firm preservation of traditions and customs of Holy Orthodoxy. Favourable changes have been taking place in the life of the Russian Church in recent years, in the period of perestroika, democratization and renewal of our society as a whole.

Entering her second millennium, the Russian Orthodox Church is determined to continue worthily fulfilling her salvific mission.

The collection of essays was reviewed by Archbishop Kirill of Smolensk and Kaliningrad, Dr. A. S. Buevsky, professors and teachers of theological schools. Artistic editor—A. G. Tyurin, technical editor—M. V. Sukhanova. The book contains many interesting illustrations, including a colour supplementary sheet. It concludes with notes which are to be found on pages 108-112.

The reader is looking forward to the continuation of the series.

E. BELYAKOVA

CONTENTS, JMP 1989

| | No. | Page | | No. | Page |
|---|-----|------|---|-----|------|
| Messages, Greetings, Telegrams | | | | | |
| Christmas Greetings from Patriarch Pimen | 1 | 2 | Bishop Mark of Ternopol Appointed Bishop of Argentina, Patriarchal Exarch to Central and South America | 7 | |
| New Year Congratulatory Telegrams from Patriarch Pimen | 3 | 2 | Archimandrite Ionafan Eletsikh Appointed Bishop of Pereyaslav-Khmelniysky, Vicar of the Kiev Diocese | 7 | |
| Condolatory Telegrams in Connection with an Earthquake in Armenia | 3 | 4 | Archimandrite Sergy Poletkin Appointed Bishop of Azov, Vicar of the Rostov Diocese | 7 | |
| Address Delivered by the Supreme Patriarch and Catholicos of All Armenians Vasken I | 3 | 5 | The Title of the Ruling Bishop of the Smolensk Diocese Be "Of Smolensk and Kaliningrad" | 7 | |
| Easter Message from Patriarch Pimen | 4 | 2 | Archbishop Antony of Chernigov Relieved of His <i>ad interim</i> Administration of the Sumy Diocese . | 10 | |
| Congratulations to the Primate of the Georgian Orthodox Church | 4 | 3 | Bishop Nikanor Yukhymyuk Taken to the Jurisdiction of the Russian Orthodox Church and Appointed Bishop of Sumy and Akhtyrka | 10 | |
| Condolences to the President of the Council of Churches of Jamaica | 4 | 4 | The Polotsk, Mogilev and Pinsk Dioceses Restored with Subsequent Ratification at the Forthcoming Bishops' Council | 10 | |
| Easter Greetings from His Holiness Patriarch Pimen . | 5 | 2 | Archbishop Maksim of Tula Appointed Archbishop of Mogilev | 10 | |
| Telegrams from His Holiness Patriarch Pimen | 5 | 4 | | | |
| | 9 | 2 | | | |
| Congratulatory Telegrams from Patriarch Pimen . . . | 11 | 2 | Bishop Konstantin of Pinsk, Vicar of the Minsk Diocese, Appointed Bishop of Pinsk and Brest | 10 | |
| Christmas Message from Patriarch Pimen | 12 | 2 | Hegumen Dimitry Drozdov Appointed Bishop of Polotsk | 10 | |
| Message from Patriarch Pimen | 12 | 3 | Archpriest Aleksandr Kudryashov Appointed (after His Profession and Raising to the Rank of Archimandrite) Bishop of Daugavpils, Vicar of the Riga Diocese | 10 | |
| Greetings by N. I. Ryzhkov | 12 | 5 | Metropolitan Serapion of Kishinev Appointed Metropolitan of Tula | 10 | |
| | | | Archimandrite Vladimir Kantaryan Appointed Bishop of Kishinev | 10 | |
| | | | Archimandrite Evfimiy Shutak Appointed Bishop of Mukachevo | 11 | |
| Ukases by His Holiness Patriarch Pimen, Awards, Elevation to the Dignity of Metropolitan, Archbishop | | | Resolutions | | |
| Metropolitan Mefody of Voronezh and Lipetsk Relieved of His Post as Head of the Economic Management of the Moscow Patriarchate and Chairman of the Executive Commission in Charge of the Restoration and Construction of St. Daniel's Monastery. Archimandrite Aleksy Kutepov, Now Archbishop of Zaisk, Appointed Head of the Economic Management | 3 | 11 | Blessing Be Given for Establishing Inter-diocesan Schools in the Minsk and Smolensk Dioceses . . . | 2 | |
| Archimandrite Feognost Guzikov Appointed Father Superior a. i. of the Trinity-St. Sergy Lavra | 3 | 11 | Father Anatoly Egorov Relieved of His Pastoral Obedience in Argentina | 2 | |
| The Order of St. Sergy of Radonezh, 1st Class, Awarded to Archbishop Iov of Zaisk; Bishop Ioann of Zhitomir; Archbishop Lazar of Argentina; Archbishop Yuvenaly of Kursk; Metropolitan Leonid of Riga; Metropolitan Irinei of Vienna . . . | 9;8 | 4; | Archpriests Ioann Pilipishin and Feodor Kobylatsky Relieved of Their Pastoral Obedience in Canada . . . | 2 | |
| | 9 | 10; | The Custom Established of Wearing Mitres Crowned with a Cross by the Episcopate of the Russian Orthodox Church | 3 | |
| | 10 | 6 | The Commission on the Preparation for and Celebration of the 400th Anniversary of the Establishment of the Patriarchate in the Russian Orthodox Church Set Up | 3 | |
| Archimandrite Georgy Gryaznov Appointed Bishop of Chelyabinsk and Zlatoust | 7 | 11 | Hegumen Elisei Ganaba Appointed Deputy Head of the Russian Orthodox Mission in Jerusalem | 3 | |
| Archbishop Viktorin of Vilno Relieved of His Diocesan Duties | 7 | 11 | | | |
| Archimandrite Antony Cheremisov Appointed Bishop of Vilno | 7 | 11 | | | |
| Archbishop Lazar of Argentina Relieved of the Administration of the Argentine Diocese and Appointed Archbishop of Ternopol and Kremenets . | 7 | 11 | | | |

| No. Page | | No. Page |
|----------|--|------------------------------------|
| | Hegumen Serafim Shlykov Appointed Member of the Russian Orthodox Mission in Jerusalem | 3 8 |
| | Orders Instituted: of St. Andrew, One Class; of St. Daniil, Three Classes; of St. Olga, Three Classes | 3 10 |
| | Bishops Feodosy of Omsk and Yuvenaly of Kursk and Belgorod Fraternaly Reprimanded for the Acceptance of Clerics to Their Dioceses Without Letters of Leave | 3 11 |
| | Archbishop Vladimir Makeev Appointed Rector of the Church of the Protecting Veil of the Mother of God in Sydney, Australia | 6 4 |
| | Archpriest Vasily Zaev Relieved from His Pastoral Obedience in the USA | 6 4 |
| | Archbishop Nikolai Babichuk Appointed Rector of the Church of All the Saints Who Shone Forth in the Land of Russia in the Estate of Pine Bush, USA | 6 4 |
| | Archpriest Ioann Voronko Relieved of His Pastoral Obedience in Canada | 6 4 |
| | Archpriest Dimitry Sadovyak and Father Aleksandr Smedyuk Sent to Minister in Canada | 6 4 |
| | Archpriest Sergy Kiselev Relieved from the Post of Secretary of the Representation of the Russian Orthodox Church to the WCC in Geneva | 6 4 |
| | Archbishop Aleksandr Karpenko Appointed Secretary of the Representation of the Russian Orthodox Church to the WCC in Geneva | 6 4 |
| | Archpriest Aleksandr Reshetnyak Relieved of His Duties at the Russian Orthodox Church Podvorye in Karlovy Vary and Sent to the Jurisdiction of the Czechoslovak Orthodox Church for Temporary Ministry | 6 5 |
| | Hegumen Ippolit Khilko Relieved from His Duties at the Russian Orthodox Mission in Jerusalem | 6 5 |
| | Commission Set Up on Questions of Canonization of Saints | 7 11 |
| | Blessing Given to the Opening of the New Golutvin Convent and a Theological School in It | 7 12 |
| | Blessing Given to the Commencement of Studies at the Minsk Theological Seminary | 7 12 |
| | Blessing Given to the Opening of a Theological School at the Stavropol Diocesan Administration | 7 12 |
| | Blessing Given to the Opening of a Theological School at the Kishinev Diocesan Administration | 7 12 |
| | Commission on the Study of Materials Relating to the Rehabilitation of Clergymen and Laymen of the Russian Orthodox Church Subjected to Repression in Soviet Times Formed | 7 12 |
| | Archpriest Ioakim Babinets Relieved of His Duties of Rector of the Church of St. Sergy in Budapest, Hungary | 7 12 |
| | Archbishop Ioann Kadar Appointed Rector of the Church of St. Sergy in Budapest | 7 12 |
| | Drafted Tasks for Designing the Memorial Church in Honour of the Millennium of the Baptism of Russia and the Draft Programme and Conditions for the Respective Competition Approved | 7 16 |
| | Order of St. Vladimir, 2nd Class, Awarded to Bishop Sevastian of Kirovograd; Archbishop Priney of Kharkov; Archbishop Varlaam of Volyn; Metropolitan Antony of Surozh | 9 10 |
| | Order of St. Sergy of Radonezh, 2nd Class, Awarded to Archimandrite Gavriil; Bishop Evsey of Alma-Ata | 8 4; 9 10 |
| | Order of St. Daniil, 2nd Class, Awarded to Archbishop Vladimir of Pskov | 8 4 |
| | Inscribed Panagia Awarded to Bishop Serafim of Penza; Archbishop Simon of Ryazan; Archbishop Pimen of Saratov; Bishop Savva of Poltava | 2 9; 7 16 |
| | Metropolitan Ioann Razumov Awarded Jubilee Cross and Panagia | 2 9 |
| | Archimandrite Tikhon Emelianov Awarded Patriarchal Cross | 4 4 |
| | Inscribed Panagias and a Cross Awarded to Metropolitan Filaret of Kiev; Metropolitan Aleksy of Leningrad | 7 16 |
| | Bishops Valentin of Vladimir and Aleksy of Zaisk; Isidor of Krasnodar and Longin of Dusseldorf; Kliment of Serpukhov and Serafim of Zurich Elevated to the Dignity of Archbishop | 4 4; 7 16; 9 10 |
| | Archbishops Leonty of Simferopol and Agafangel of Vinnitsa Elevated to the Dignity of Metropolitan | 7 16 |
| | Metropolitan Pitirim of Volokolamsk Granted the Right to Wear Two Panagias | 9 10 |
| | Decisions of the Holy Synod Adopted at Its Meetings on: | |
| | November 30, 1988; December 27-28, 1988; January 10, 1989; February 20, 1989; April 10-11, 1989; July 6, 1989; July 19, 1989 | 2 2; 3 7; 6 4; 7 11; 10 2; 11 2 |
| | <i>Hierarchs' Appointments and Translations</i> | |
| | Bishop Panteleimon of Kazan, Administrator a. i. of the Izhevsk Diocese, Relieved of His Post | 2 2 |
| | Archimandrite Anastasy Metkin Appointed Bishop of Kazan | 2 2 |
| | Bishop Pallady of Pereyaslav-Khmelnytsky Appointed Bishop of Izhevsk | 2 2 |
| | Archimandrite Viktor Oleinik Appointed Bishop of Kalinin | 2 2 |
| | Archbishop Kassian of Kostroma Relieved of His Post | 2 2 |
| | Archbishop Iov of Zaisk Appointed Archbishop of Kostroma | 2 2 |
| | Archimandrite Aleksy Kutepov Appointed Bishop of Zaisk, Vicar of the Moscow Diocese | 2 2 |
| | Bishop Ioanniky Kobzev Appointed Bishop of Slavyansk, Vicar of the Odessa Diocese | 2 2 |
| | The Title of the Ruling Bishop of the Lvov Diocese Be "of Lvov and Drogobych" | 3 10 |
| | Bishop Mark of Kremens Appointed Bishop of Ternopol and Kremenets | 3 10 |
| | Bishop Melkhisedek of Sverdlovsk Relieved of His <i>ad interim</i> Administration of the Chelyabinsk Diocese | 7 11 |
| | Archpriest Dimitry Netsvetaev Relieved of His Duties of the Exarch of the Patriarch of Moscow to the Patriarch of Alexandria in Alexandria | 10 2 |
| | Archimandrite Feofan Ashurkov Appointed Exarch of the Patriarch of Moscow to the Patriarch of Alexandria | 10 2 |
| | Archpriest Lev Makhno Relieved of His Duties of Dean of the Church-Podvorye of the Three Holy Hierarchs in Paris, France | 10 2 |
| | Archpriest Nikolai Inozemtsev placed at the Disposal of Metropolitan Vladimir of Rostov and Appointed Dean of the Church-Podvorye of the Three Holy Hierarchs in Paris | 10 2 |
| | Hegumen Aleksandr Elisov placed at the Disposal of Metropolitan Vladimir of Rostov and Appointed Rector of the Holy Trinity Church in Vanve (Paris) | 10 2 |
| | Blessing Given to the Revival of the Polotsk Convent of the Saviour and St. Evfrosinia and Translating There Sisters from the Zhirovitsy Convent | 10 2 |
| | The Rule of the Novo-Golutvin Convent of the Holy Trinity Approved and Sister Ksenia Zaitseva Appointed Its Mother Superior | 10 2 |
| | Archimandrite Stefan Korzun, Father Superior of the Zhirovitsy Monastery of the Dormition, Appointed the Rector of the Minsk Theological Seminary | 10 2 |
| | Hegumen Gury Apalko, Superintendent Dean of the Zhirovitsy Monastery of the Dormition, Appointed Assistant Rector of the Minsk Theological Seminary | 10 2 |
| | <i>In Brief, Interviews</i> | |
| | West German Chancellor Visits St. Daniel's Monastery by Archimandrite Antony | 2 7 |

| | | |
|--|----|----|
| Interview Given by Patriarch Pimen to a TASS Correspondent | 3 | 3 |
| Patriarch Pimen Presented with the Certificate of Candidate for the USSR People's Deputies | 5 | 7 |
| Programme of Good Deeds. Interview with Patriarch Pimen | 6 | 2 |
| On the Election of People's Deputies of the USSR | 6 | 4 |
| Visit to the Kiev-Pechery Lavra | 6 | 5 |
| Interview Given by Patriarch Pimen to <i>Literaturnaya Gazeta</i> | 7 | 2 |
| USSR People's Deputies | | |
| His Holiness Patriarch Pimen of Moscow and All Russia | 7 | 4 |
| Metropolitan Aleksy of Leningrad and Novgorod | 7 | 7 |
| Metropolitan Pitirim of Volokolamsk and Yuriev | 7 | 9 |
| Programme and Conditions of an Open Contest for an Architectural Design of a Memorial Church Dedicated to the Millennium of the Baptism of Russ | 8 | 2 |
| Mrs. Susan Baker Visits St. Daniel's Monastery and the Publishing Department | 8 | 5 |
| For the Election of the Chairman of the Muslim Religious Board for Central Asia and Kazakhstan | 8 | 6 |
| At the Congress of People's Deputies of the USSR | | |
| Speech of People's Deputy of the USSR Metropolitan Aleksy | 9 | 6 |
| Presentation by People's Deputy of the USSR Metropolitan Pitirim | 9 | 7 |
| Archpriest Petr Buburuz, People's Deputy of the USSR | 9 | 8 |
| In the Holy Synod Commission on the Study of Materials Relating to the Rehabilitation of Clergymen and Laymen of the Russian Orthodox Church Subjected to Repression in Soviet Times | 9 | 10 |
| Prince Edward Visits the Moscow Church of the Kazan Icon of the Mother of God | 9 | 11 |
| For the Situation in the Lebanon | 10 | 6 |
| Patriarch Pimen: "The Future Belongs to Disarmament" by A. Grigoryeva | 10 | 8 |
| Remarkable Jubilee by K. Komarov | 10 | 8 |
| Reception in the Kremlin | 12 | 5 |
| At the Holy Synod Commission | 12 | 7 |

CHURCH LIFE

| | | |
|---|---|----|
| Services Conducted by His Holiness Patriarch Pimen | 2 | 10 |
| Feast of the Hegumen of the Land of Russia | 3 | 12 |
| Under the Patriarchal Omophorion by V. Lebedev | 8 | 7 |
| In Memory of the Righteous Iuliania of Lazarevskoe by L. Kabyzhakova | 1 | 4 |
| In Memory of Archpriest Konstantin Ruzhitsky by Archpriest Vadim Smirnov | 1 | 13 |
| The Teaching of the Holy Fathers on Matter by Archpriest Konstantin Ruzhitsky | 1 | 16 |
| A Parish Milestone by Archpriest Iliya Karlinov | 1 | 17 |
| Old Russian Music. Sources and Foundations by L. Akimova | 1 | 19 |
| "The Trinity Was Manifest in the Jordan..." by I. Turkina | 1 | 20 |
| At the Optina Hermitage | 1 | 24 |
| Christ Is Our Hope by Archbishop Kirill | 1 | 26 |
| Metropolitan Serafim Chichagov by V. Chernaya | 2 | 13 |
| Diocese in Latin America | 2 | 15 |
| Millennium Celebration in the Tolga Convent by Hegumena Varvara | 2 | 21 |
| Rebirth of the Optina Hermitage by Archimandrite Evlogy | 2 | 22 |
| Glorification of St. Amvrosy by Archimandrite Innokenty | 2 | 23 |
| The Holy Trinity Church in Pavlino by E. Turkina | 2 | 25 |
| The History of an Old Chapel by A. Volkovich | 2 | 26 |

| | |
|--|---|
| Archimandrite Onufry Appointed Father Superior of the Pochaev Lavra of the Dormition | 2 |
| New Year Greeting from His Holiness Patriarch Pimen | 3 |
| The 31st Anniversary of His Holiness Patriarch Pimen's Episcopal Consecration | 3 |
| Aleksandr Golubtsov by Protodeacon Sergy Golubtsov | 3 |
| Festivities in Ancient Novgorod by L. Gavryushina | 3 |
| Theological Works of Metropolitan Aleksy of Kalinin and Kashin by Prof. K. Skurat | 3 |
| New Year and Christmas Festivities at the Patriarchal Cathedral of the Epiphany | 4 |
| The History and Present Day of the Vilnius Monastery of the Holy Spirit by E. Speranskaya | 4 |
| The House of the Most Pure Mother of God (Pskov-Pechery Monastery) by Hegumen Tavrion | 4 |
| Notes on Choral Styles by L. Akimova | 4 |
| The Optina Hermitage and Russia by E. Turkina | 4 |
| At the Korets Convent of the Holy Trinity by Archpriest Iosif Bogachenko | 4 |
| Scientific Conference in Suzdal by V. N. | 4 |
| Solemnities in the Patriarchal Podvorye in Belgrade by Archpriest Vasily Tarasiev | 5 |
| A Shrine Turned Over to the Optina Hermitage by M. Nikolaev | 5 |
| Valaam: the Monastery of the Transfiguration and Its Sketes by M. Renner | 5 |
| In the Northern Retreat by E. Vladimirova | 5 |
| In Memory of an Iconographer (Mother Ioanna Reitlinger) by A. Vedernikov | 5 |
| Strochnoi Singing by L. Akimova | 5 |
| Preparation for the Jubilee of the Patriarchate in Russia by S. Belavenets | 5 |
| Metropolitan Filaret of Kiev and Galicia's 60th Birthday | 6 |
| Pilgrimage to Russia by Elizaveta Willner | 6 |
| The Church of the Archangel Michael in Moscow Consecrated by S. Belavenets | 6 |
| Memory Eternal (Panikhida for the Warriors Killed in Afghanistan) by A. Vylazhanin | 6 |
| What My Memory Has Retained (about Protodeacon Konstantin Rozov) by L. Rozova | 6 |
| Holiness Becometh Thine House (about Building and Restoration of Churches) by E. Komarov | 6 |
| The First Moscow Festival (of Spiritual Music) by V. Vladimirova | 6 |
| St. Alipy—the First Russian Icon-Painter by Archpriest Aleksandr Pochtov | 7 |
| The Akhtyrka Icon of the Mother of God by N. Sheredega | 7 |
| "...For the grace of God will shine on these hills" by G. Gulichkina | 7 |
| Optina Celebrates Its First Patronal Feast by Archimandrite Evlogy | 7 |
| Churchiness and Professionalism (about the male choir of the Publishing Department) by S. Zvereva | 7 |
| To Shine, You Must Burn (about V. S. Vertogradov, MTA Professor) by V. Sedov | 7 |
| Interview Given by A. Vertogradov | 7 |
| Sts. Cyril and Methodius, the Apostles of the Slavs by V. Vertogradov | 7 |
| Preserving Traditions (the Foundation of Slavonic Literature and Culture Is Established) by N. Alekseeva, S. Shaporenko | 7 |
| Great Pastor (Archpriest Ioann Sergiev) by Father Vyacheslav Tulupov | 7 |
| The 60th Birthday of Metropolitan Aleksy of Leningrad and Novgorod. Message of Greeting from His Holiness Patriarch Pimen to Metropolitan Aleksy | 8 |
| Metropolitan Aleksy's Birthday Celebration by K. Logachev | 8 |
| The Kiev Convent of the Protecting Veil of the Mother of God by G. Gulichkina | 8 |

| | | |
|--|----|-----|
| The Trinity Church in Udelnaya by <i>Hierodeacon Aleksy</i> | 8 | 20 |
| Consecration of the Side-Chapel of St. Amvrosy at the Optina Hermitage by <i>L. Emelyanova</i> | 8 | 21 |
| Be an Example to the Faithful (about Archpriest Aleksandr Derzhavin) by <i>Archpriest Vladimir Rigin</i> | 8 | 21 |
| The Early History of the Kiev-Pechery Lavra by <i>Metropolitan Filaret of Kiev and Galicia</i> | 9 | 16; |
| Summary of the Church of Tambov by <i>Bishop Evgeny of Tambov and Michurinsk</i> | 10 | 16 |
| Installation of the Relics of Prince St. Aleksandr Nevsky by <i>K. Logachev</i> | 9 | 19 |
| The Marienburg Church of the Protecting Veil of the Mother of God by <i>V. Antonov</i> | 9 | 25 |
| St. Ignaty Bryanchaninov by <i>V. Lebedev</i> | 9 | 27 |
| Leningrad Exhibition of Church Antiquities by <i>K. L.</i> | 9 | 29 |
| Archimandrite Filaret—the Father Superior of the Odessa Monastery of the Dormition | 9 | 30 |
| In the Trinity-St. Sergy Lavra | 9 | 31 |
| Patriarchs of All Russia | 10 | 9 |
| The Leningrad Cathedral of St. Vladimir by <i>Archpriest Pavel Krasnotsvetov, A. Bovkalo</i> | 10 | 10 |
| His Holiness Patriarch Pimen's Birthday | 10 | 23 |
| Legumena Ksenia—Mother Superior of the Holy Trinity Convent at Novo-Golutvin | 11 | 4 |
| Metropolitan Antony of Surozh Turns 75 | 11 | 5 |
| National Shrine by <i>N. Malov, N. Moleva, E. Turkina</i> | 11 | 5 |
| New Parish in Sevastopol by <i>Archpriest Aleksy Medvedev</i> | 11 | 10 |
| Russian Church on German Soil by <i>Fr. Anatoly Kolyada</i> | 11 | 17 |
| Diocesan Pilgrimage to Russia by <i>Archpriest John Kovalczyk</i> | 11 | 18 |
| Same-Day of His Holiness Patriarch Pimen | 11 | 20 |
| Church Festivities on the Banks of the Neva by <i>Archimandrite Avgustin</i> | 12 | 8 |
| The Cathedral Church in Vladimir by <i>Archpriest Vasily Voinakov</i> | 12 | 13 |
| Consecration of the Monastery of St. Iosif of Volokolamsk by <i>E. Speranskaya</i> | 12 | 14 |
| | 12 | 19 |

Nominations and Consecrations

| | | |
|--|----|----|
| Archimandrite Mark Petrovtsy Nominated and Consecrated Bishop of Kremenets | 1 | 6 |
| Archimandrite Nikandr Kovalenko Nominated and Consecrated Bishop of Zvenigorod | 2 | 10 |
| Exhortation Delivered by His Holiness Patriarch Pimen at the Presentation of the Crosier to Bishop Aleksy of Zaisk | 3 | 14 |
| Archimandrite Aleksy Kutepov Nominated and Consecrated Bishop of Zaisk | 3 | 15 |
| Archimandrite Viktor Olenik Nominated and Consecrated Bishop of Kalinin and Kashin | 4 | 8 |
| Archimandrite Anastasy Metkin Nominated and Consecrated Bishop of Kazan and Mari | 5 | 8 |
| Archimandrite Ioanniky Kobzev Nominated and Consecrated Bishop of Slavyansk | 6 | 8 |
| Archimandrite Antony Cheremisev Nominated and Consecrated Bishop of Vilna and Lithuania | 8 | 14 |
| Archimandrite Georgy Gryaznov Nominated and Consecrated Bishop of Chelyabinsk and Zlatoust | 9 | 13 |
| Archimandrite Ionafan Eletsikh Nominated and Consecrated Bishop of Pereyaslav-Khmelnytsky, Vicar of the Kiev Diocese | 9 | 14 |
| Archimandrite Sergy Poletkin Nominated and Consecrated Bishop of Azov, Vicar of the Rostov Diocese | 9 | 15 |
| Archimandrite Vladimir Kantaryan Nominated and Consecrated Bishop of Kishinev and Moldavia | 12 | 10 |
| From Theological Schools | | |
| Beginning of the Academic Year at the Leningrad Theological Schools by <i>N. Derzhavin</i> | 1 | 28 |

| | | |
|---|-----|----|
| Beginning of the Academic Year at the Odessa Theological Seminary by <i>Father Georgy Gorodentsev</i> | 1 | 29 |
| Orthodox Shrines in Ancient Abkhazia Visited (by LTA Students) by <i>V. Skvortsov</i> | 1 | 30 |
| Message of Greetings from His Holiness Patriarch Pimen to the MTA and MTS | 2 | 28 |
| Traditional Annual Convocation (MTA) by <i>Fr. Sergy Gordun</i> | 2 | 29 |
| Patronal Feast Celebrated at the LTA and LTS by <i>N. Derzhavin</i> | 2 | 32 |
| Evening Devoted to Metropolitan Filaret of Moscow at the MTA by <i>Protodeacon Valentin Asmus</i> | 4 | 25 |
| Meeting of Students | 4 | 21 |
| The 150th Anniversary of the OTS Celebrated | 5 | 21 |
| Preparation for a Jubilee by <i>S. Belavenets</i> | 5 | 23 |
| Magisterial Dispute (of Archpriest Boris Pivovarov) by <i>Hieromonk Nikon</i> | 6 | 23 |
| The Beginning of Studies. Interview with Archbishop Kirill of Smolensk and Vyazma | 6 | 25 |
| Visit to Tambov (by LTA Students) by <i>A. Opanasyuk, V. Smakouz</i> | 9 | 32 |
| Graduation Ceremony at the Moscow Theological Schools | 10 | 22 |
| Message from Patriarch Pimen | 10 | 22 |
| End of the Academic Year by <i>M. Kozlov</i> | 10 | 22 |
| Jubilee Conference | 10 | 26 |
| Graduation Day at the LTA and LTS by <i>V. Skvortsov</i> | 11 | 23 |
| Graduation Day at the OTS by <i>Archpriest Georgy Gorodentsev</i> | 11 | 23 |
| New Academic Year Began at the Moscow Theological Schools by <i>Hieromonk Nikon</i> | 12 | 25 |
| New Academic Year Began at the Leningrad Theological Schools by <i>N. Derzhavin</i> | 122 | 7 |
| In Memoriam | | |
| Archpriest Aleksy Belyaev by <i>Archpriest Vyacheslav Jakobs</i> | 1 | 34 |
| Metropolitan Aleksy of Kalinin and Kashin by <i>Archpriest Ioann Basyuk</i> | 3 | 28 |
| Bishop Damaskin of Mukachevo and Uzhgorod by <i>Archpriest Ioann Podolei</i> | 11 | 25 |
| His Eminence Metropolitan Ioann by <i>Archbishop Platon of Yaroslavl</i> | 12 | 21 |
| In the Dioceses—in all the issues | | |

SERMONS

| | | |
|--|---|----|
| "The Enlightener". Fourth Sermon by <i>St. Iosif of Volokolamsk</i> | 1 | 35 |
| The New Man for the Kingdom of Heaven by <i>Archpriest Vladislav Sveshnikov</i> | 1 | 38 |
| Homily to Christ-Loving Christians by <i>St. Aleksey of Moscow</i> | 2 | 39 |
| On the Sunday of the Publican and the Pharisee by <i>Metropolitan Pitirim</i> | 2 | 41 |
| "Repent: for the kingdom of Heaven is at hand" by <i>Archpriest Aleksandr Kozlov</i> | 3 | 35 |
| "Let no corrupt communication proceed out of your mouth" by <i>Archpriest Aleksandr Dronov</i> | 3 | 36 |
| On the Sunday of the Cross by <i>Hegumen Amvorsy</i> | 4 | 30 |
| The Seed Is the Word of God by <i>Fr. Artemy Vladimirov</i> | 4 | 31 |
| The Bible: The Book of Life by <i>Archpriest Vladimir Sorokin</i> | 5 | 29 |
| Homily on Reading the Apostles by <i>Archpriest Vasily Stoikov</i> | 5 | 31 |
| "Search the Scriptures" by <i>Archimandrite Avgustin</i> | 5 | 32 |
| The Word of Salvation by <i>A. Markidonov</i> | 5 | 33 |
| A Sudden Death by <i>Metropolitan Sergy Lyapidevsky</i> | 6 | 29 |
| Health by <i>Archbishop Pimen of Saratov and Volgograd</i> | 6 | 30 |
| Homily on Prayer by <i>Archpriest Aleksy Lapin</i> | 6 | 31 |
| "Ye Chief Apostles..." by <i>Fr. Dmitry Nikolaev</i> | 7 | 36 |
| Church Sermon—Traditional and Contemporary. On Conscience by <i>Archimandrite Kirill</i> | 7 | 37 |

| | | |
|---|----|-----|
| "We wrestle not against flesh and blood..." by <i>Archimandrite Lavrenty</i> | 7 | 38 |
| On the Knowledge of God by <i>Hegumen Ioann</i> | 7 | 40 |
| On the Sunday of All the Russian Saints by <i>Hegumen Feofilakt</i> | 7 | 42 |
| St. Andrei Rublev (for the inset) by <i>V. Lebedev</i> | 7 | 43 |
| The Ship of the Church by <i>Father Pavel Veselov</i> | 8 | 31 |
| On the Dormition of the Most Holy Mother of God by <i>Metropolitan Ioann Vendland</i> | 8 | 33 |
| On the Nativity of the Blessed Virgin by <i>Archpriest Aleksey Bogoyavlensky</i> | 9 | 36 |
| On the Exaltation of the Holy Cross by <i>Metropolitan Antony of Surozh</i> | 9 | 37 |
| St. Feofan the Recluse (for the inset) | 9 | 41 |
| On the 15th Sunday After Pentecost by <i>Metropolitan Filaret of Kiev</i> | 10 | 30 |
| The Light of Christ Illumines All by <i>Archpriest Dimitry Smirnov</i> | 10 | 32 |
| The Beauty of Nature by <i>Archbishop Pimen</i> | 10 | 33 |
| Travellers of the Road of Damascus by <i>Archbishop John Shakhovskoy</i> | 10 | 34; |
| | 12 | 32 |
| The Good Samaritan by <i>Archimandrite Gavriil</i> | 11 | 36 |
| Without Me Ye Can Be Nothing by <i>Metropolitan Nikolai Yarushevich</i> († 1961) | 11 | 38 |
| St. Paisy Velichkovsky (for the inset) by <i>E. Vladimirova</i> | 11 | 40 |
| On the Mother of God by <i>Metropolitan Antony of Surozh</i> | 11 | 41 |
| The Devil by <i>Bishop Grigory Lebedev</i> | 11 | 42 |
| On Christmas by <i>Metropolitan Grigory Chukov</i> | 12 | 31 |
| Two Epiphanies by <i>Metropolitan Ioann Vendland</i> | 12 | 31 |
| <i>Pastors of the Church on the Sermon</i> | | |
| Archpriest Aleksandr Vetelev | 3 | 37 |
| Archbishop Amvrosy Klyucharev | 4 | 33 |
| Archbishop Amvrosy Klyucharev | 5 | 34 |
| Metropolitan Antony of Surozh | 6 | 32 |
| Archbishop Kirill of Smolensk and Kaliningrad | 9 | 40 |

Catechetical Talks

| | | |
|--|----|-----|
| "I Believe in One God the Father" by <i>Metropolitan Pitirim of Volokolamsk and Yuriev</i> | 8 | 33; |
| | 9 | 38; |
| | 11 | 43 |
| The Second Article of the Creed by <i>Archpriest Vladimir Rigin</i> | 12 | 34 |

ORTHODOX SISTER CHURCHES

| | | |
|---|---|----|
| A New Chosen One of God in the Host of Georgian Saints by <i>V. Nikitin</i> | 1 | 45 |
| The Millennium of the Baptism of Russ Celebrated in Poland by <i>Archimandrite Avgustin</i> | 2 | 48 |
| The Millennium of the Baptism of Russ Celebrations in the Old Believers Churches by <i>S. Matsnev</i> | 2 | 51 |
| 40th Anniversary of the Bulgarian Metochion in Moscow by <i>Archimandrite Gavriil</i> | 3 | 44 |
| On the Islands of Hellas by <i>Archpriest Viktor Petlyuchenko</i> | 3 | 46 |
| 110th Anniversary of Bulgaria's Liberation from the Ottoman Yoke by <i>Archimandrite Gavriil</i> | 3 | 48 |
| The Church of Hellas Celebrates the Millennium of the Baptism of Russ by <i>A. K.</i> | 4 | 39 |
| Tbilisi Theological Academy Is Opened by <i>Bishop Zosima</i> | 4 | 40 |
| Visiting Orthodox Youth in the USA by <i>S. R.</i> | 4 | 41 |
| A Theological Youth Seminar in Odessa by <i>Rasskazovsky</i> | 4 | 43 |
| Archimandrite Kirill Consecrated Bishop of Stobia by <i>G. Gulichkina</i> | 4 | 45 |

| | | |
|--|----|----|
| The 3rd International Orthodox Youth Festival by <i>S. Rasskazovsky</i> | 5 | 41 |
| Jubilee Congress in Thessalonica by <i>Archimandrite Avgustin</i> | 5 | 41 |
| A New Church Consecrated in Poland to Mark the Millennium of the Baptism of Russ by <i>A. Wysocki</i> | 5 | 41 |
| Metropolitan Filaret of Minsk and Byelorussia Visits Syria and Lebanon | 6 | 31 |
| Seminar in Chambes by <i>A. Kyrlezhev</i> | 6 | 31 |
| Interview with Archpriest Leonid Kishkovsky | 6 | 31 |
| At the International Congress of Slavists in Sofia | 6 | 31 |
| Canonization of the Hagioritic Starets Siluan by <i>A. Kyrlezhev</i> | 7 | |
| On Love by <i>St. Siluan of Athos</i> | 7 | 50 |
| 900th Anniversary of the St. John the Divine Monastery on Patmos Island by <i>A. Kyrlezhev</i> | 8 | 31 |
| Theological Studies and Parish Life by <i>S. Rasskazovsky</i> | 8 | 41 |
| Celebration of the Millennium of the Baptism of Russ in Poland by <i>Archimandrite Vitaly</i> | 8 | 41 |
| Symposium in Belgrade Devoted to the Millennium of the Baptism of Russ by <i>A. K.</i> | 8 | 41 |
| 250th Birth Anniversary of St. Sofrony of Vraca | 11 | 51 |
| Message from His Holiness Patriarch Pimen to His Holiness Patriarch Maksim of Bulgaria | 11 | 51 |
| Patriarchal and Synodal Message | 11 | 51 |
| Jubilee Festivities in the Bulgarian Orthodox Church by <i>A. Kyrlezhev</i> | 11 | 51 |
| The Religious and Social Importance of the Works of St. Sofrony of Vraca by <i>Archpriest Prof. Vasily Stoikov</i> | 11 | 51 |
| 600th Anniversary of the Battle of Kosovo by <i>I. Belov</i> | 12 | 41 |
| In Memory of Archimandrite Cosmas of the Grigoriou Monastery by <i>A. Kyrlezhev</i> | 12 | 41 |

FOR PEACE AND THE SURVIVAL OF HUMANITY

| | |
|---|----|
| Time Waits for No One by <i>A. Starobeltsev</i> | 1 |
| Spiritual and Parliamentary Leaders: Dialogue for the Sake of the Future by <i>V. Chaplin</i> | 2 |
| Conference in Greece by <i>Archpriest Viktor Petlyuchenko</i> | 2 |
| For the 30th Anniversary of the CPC | 2 |
| Christian Responsibility for the Environment by <i>A. Parmenov</i> | 3 |
| Buddhists and Christians for a Common House of Peace by <i>V. Chaplin</i> | 3 |
| Bishop Vladimir Decorated with the Czechoslovak Order of Friendship by <i>Hieromonk Feodosy</i> | 3 |
| Session of the CPC Committee for the Continuation of Work | 4 |
| Message to All Christians | 4 |
| Interreligious Prayer by <i>Archpriest Sergy Kiselev</i> | 4 |
| "Behold, I Make All Things New" by <i>Friedrich Cardinal Wetter</i> | 5 |
| The Lot of Cain by <i>Archpriest Valery Alekseev</i> | 5 |
| Letters to the Editor | 5 |
| 5th Assembly of the World Conference on Religion and Peace. Peace Through Confidence by <i>Archimandrite Avgustin</i> | 7 |
| European Ecumenical Assembly "Peace with Justice" Message of the European Ecumenical Assembly | 9 |
| Justice and Peace Embrace Each Other by <i>A. Kyrlezhev</i> | 9 |
| Life Is Indivisible by <i>A. Starobeltsev</i> | 10 |
| A Prayer for Peace by <i>E. Belyakova</i> | 12 |
| 30th Anniversary of the CPC by <i>Dr. G. Bassarak</i> | 12 |

OIKOUMENE

| | |
|--|---|
| The Joint Committee of the CEC/CCEE Begins Its Work | 1 |
| 350th Anniversary of the Armenian Theological School Celebrated by <i>Archimandrite Avgustin</i> | 1 |

| | No. Page | | No. Page |
|--|----------------------------------|--|------------------------|
| lee of the Primate of the Armenian Church by A. Chulyukina | 2 54 | With the Name of Dimitry Donskoi by O. Vasilyeva | 9 59 |
| to Rome by Prof. M. Ivanov | 3 49 | In Memory of the "Varyag" Heroes | 9 62 |
| International Symposium in Bergamo in Memory of Father Pavel Florensky by Hegumen Innokenty | 3 50 | Protectress of the Land of Russia by I. Sidorina | 9 62 |
| Visit of Representatives of Churches and Bible Societies of Nordic Countries | 4 46 | Cultivating Goodness by V. Chaplin | 11 47 |
| North European Ecumenical Encounter | 4 49 | You Are the Yardstick of My Conscience by M. Khlebnikova | 11 47 |
| of Cardinal Glemp Visits Byelorussia by Archpriest Ioann Khoroshevich | 5 45 | | |
| lee of a Christian Publicist (Hans Wolfgang Mussler) by E. Belyakova | 5 48 | THEOLOGY | |
| Ecumenical Prayer Service by G. Gulichkina | 5 49 | Aesthetics of St. Iosif of Volokolamsk by Metropolitan Pitirim | 1 57 |
| Spiritual Centre of the Seventh-Day Adventists by N. Balashov | 5 50 | A Watered Wool—the Mother of All the Universe by Deacon Aleksandr Mumrikov, V. Kozlova, M. Lo- rents | 1 63 |
| tion of the New Patriarch of the Ethiopian Church. Message of Greeting from His Holiness Patriarch Pimen | 6 40 | God the Creator and Creation by Man by Yu. Av- vakumov | 2 55 |
| parations for a Session of the Central Committee of the World Council of Churches | 6 42 | Dogmatic Teaching on Creation and Christian Attitude to Nature by Archimandrite Platon | 2 63 |
| International Consultative Meeting in Pyatigorsk by A. Yuriev | 6 42 | The Orthodox Prince Dimitry Donskoi by Hegumen Feofilakt | 3 59; 4 63 |
| h Is Our Common Home by A. Starobeltsev | 6 45 | St. Ksenia of St. Petersburg by N. Ilyicheva | 3 64 |
| | 7 59 | The Influence of Christianity on Natural Sciences of Early Russ by A. Dubinin | 3 67 |
| both Conference Message from His Holiness Patriarch Pimen | 7 56 | The Life and Teaching of St. Maksim the Greek by Archpriest Vladislav Tsypin | 4 58; 5 65; 6 65 |
| Search of Mutual Understanding by M. Voskre- nsky, V. Chaplin | 7 57 | | |
| er from the General Secretary of the British Council of Churches | 8 45 | Brief Data on the Life of Grand Prince Dimitry Ioannovich | 4 59 |
| ian Orthodox Church Delegation Visits the FRG Ecumenical Seminar "Pühtica-V" | 8 45 9 54 | Certain Aspects of the Theology of Archpriest George Florovsky by Fr. Ioann Sviridov | 4 67 |
| gation from the NCCC in the USA on a Visit to the USSR | 9 55 | St. Ignaty Bryanchaninov on Spiritual Life by N. Ilyi- cheva | 5 57 |
| Christian-Moslem Relations by Archimandrite Avgu- stin | 9 57 | The Life of St. Ignaty Bryanchaninov | 5 61 |
| ference of the WCC Commission on World Mis- sion and Evangelism. Message from Patriarch Pi- men | 10 48 | On the Boundaries of the Church by Fr. George Florovsky | 5 71 |
| etter from the Orthodox Participants | 10 48 | The Life of St. Makary, Metropolitan of Moscow and All Russia by Archimandrite Makary | 6 54 |
| essage of the Participants of the Conference | 10 49 | The Story of the Life of St. Makary by Archimandrite Makary | 6 62 |
| ion in Christ's Way | 10 50 | St. Ignaty Bryanchaninov and Fr. Zosima of Dostoevsky by G. Ukrainsky | 6 70 |
| Visit of a Delegation of the WARC | 10 53 | Diakonia—the Path of Spiritual Perfection of the Individual by Fr. Ioann Sviridov | 7 65 |
| final Lustiger Visits the USSR | 9 54 | Starets Varnava of the Gethsemane Skete by V. Koz- lova | 7 68 |
| essage to Bishop Dr. Martin Kruse | 10 56 | Kursk Korennaya Hermitage of the Nativity of the Mother of God by Archpriest Lev Lebedev | 8 47 |
| 8th Theological Conversations of Representati- ves of the Evangelical Lutheran Church of Finland and the Russian Orthodox Church (Sinappy-VIII) Message from His Holiness Patriarch Pimen | 11 60 11 60 11 65 11 67 | The Patronal Icon of the Dormition of the Most Holy Mother of God from the Dormition Cathedral of the Trinity-St. Sergy Lavra by A. Aldoshina, N. Aldoshina, I. Kozlova | 8 56 |
| ppy-VIII by K. Logachev | 11 60 | St. Gregory of Nazianzus by Deacon Aleksandr Mumrikov | 9 65 |
| ropolitan Aleksy's Sojourn in Hungary | 11 65 | St. Aleksandr, Hegumen of the Svir Cloister by A. Klimentiev | 9 68 |
| to India by Archimandrite Avgustin | 11 67 | St. Gregory of Nazianzus on Philosophy and Knowledge of God by K. Skurat | 10 57 |
| ting of the WCC Central Committee in Moscow, July 17-26, 1989. Sermon of Patriarch Ignatios IV of Antioch the Great and All the East | 12 46 | "O Light Non-evening, Shine Upon Us" by Deacon Aleksandr Mumrikov | 10 62 |
| Opening Address by Metropolitan Filaret of Minsk Documents on Public Issues | 12 53 12 53 | Christology by P. Igumnov | 10 64 |
| Summary of the Session of the WCC Central Com- mittee by E. Komarov | 12 59 | The Church by Archpriest Sergy Bulgakov | 11 70 12 64 |
| | | | |
| CHURCH AND SOCIETY | | Bible Studies | |
| Church and Philanthropy by V. Chaplin | 3 52 | The Translation of the Psalter by Bishop Bruno of Würzburg by Dimitry Gerasimov in Novgorod by Archimandrite Makary | 1 71 |
| Church Is Reborn by I. Sidorina | 3 55 | Ethno-Linguistic Situation in Palestine in the 1st Century A. D. by A. Yu. | 2 72 |
| et Press on Religious Life | 3 57 | Aramaisms in the Four Gospels by A. Yu. | 3 72 |
| | 6 51 | The Word of God for the Byelorussian People by V. Deruga | 4 74 |
| oble Striving by I. Sidorina | 4 55 | Holy Scripture on Prayer by V. Streltsov | 7 74 |
| at We Need Is an Active, Lively Dialogue" by Archbishop Kirill | 5 53 | | |
| Your Light So Shine by V. Lebedev | 5 54 | | |
| ard of the National Soul by I. Sidorina | 6 49 | | |
| he Name of Strengthening Public Morality by Sidorina | 7 63 | | |
| ig Faith by I. Sidorina | 7 64 | | |
| Forms of Contacts in Action by V. Chaplin | 8 36 | | |

| | | |
|---|----|----|
| The Lopukhin Annotated Bible by A. Soloviev . . . | 9 | 73 |
| The Problem of Glossolalia in Russian Orthodox Exegetics by Archpriest Stefan Zhila | 10 | 71 |

LITURGICAL PRACTICE

| | | |
|---|----|-----|
| The Sacrament of Matrimony. Conjugal Union by Archpriest Gennady Nefedov | 1 | 74 |
| The Sacrament of Matrimony by Fr. Vladislav Tsyin | 2 | 75; |
| | 3 | 76; |
| | 5 | 76; |
| | 7 | 76; |
| The Sacrament of Matrimony by Archpriests Vladislav Tsyin and Gennady Nefedov | 7 | 76 |
| The Sacrament of Matrimony by Archpriest Gennady Nefedov | 8 | 60; |
| | 9 | 75; |
| | 10 | 75; |
| | 11 | 74; |
| | 12 | 71 |
| Answering Your Questions | 10 | 78 |
| | 11 | 75 |
| Church Hymns | | |
| Hymns of the Feast of the Nativity of Christ . . . | 1 | 77 |
| "Blessed is the man..." | 2 | 78 |
| Sticheron for the Veneration of the Epitaphion . . . | 3 | 78 |
| Pentecostal Hymns | 5 | 78 |
| Troparion to the Bogolyubskaya Icon of the Mother of God | 6 | 78 |
| The Mercy of Peace | 7 | 78 |
| Kontakion from the Akathistos for the Dormition of the Mother of God | 8 | 62 |
| Hymns of the Feast of the Exaltation of the Holy and Life-Giving Cross | 9 | 77 |
| The Cherubical Hymn | 10 | 78 |
| "The Mercy of Peace" (Kiev-Pechery Lavra Chant). . | 11 | 77 |
| Aramaisms in the Four Gospels by A. Yu. | 3 | 72 |

BOOKS AND PUBLICATIONS

| | | |
|---|----|----|
| Robert Hotz. Sacramente im Wechselspiel zwischen Ost und West by Father Vyacheslav Polosin . . . | 1 | 79 |
| In Search of Holy Mother Russia by V. | 1 | 80 |
| Church News from Georgia | 1 | 80 |
| The Estonian Evangelical Lutheran Church by Hieromonk Mark | 2 | 80 |
| The Orthodox Churches of Moscow by V. Nikitin . . | 3 | 80 |
| Series of Slides on the Russian Orthodox Church by K. Tikhomirova | 3 | 80 |
| Nenaion for July by A. Samoilov | 4 | 78 |
| Archimandrite Sofrony Sakharov. "Seeing God As He Is" by A. Kyrlezhev | 5 | 88 |
| Selected Canons by S. Matsnev | 6 | 88 |
| Orthodox Church Calendar by Archpriest Stefan Zhila | 7 | 88 |
| The Old Orthodox Christians' Calendar 1989 . . . | 8 | 64 |
| The Canon Book, Part I by S. Matsnev | 8 | 64 |
| Todor Sybev. The Independent People's Church in Medieval Bulgaria by A. Krystev | 9 | 77 |
| Old Believers Church Calendar for 1989 | 9 | 88 |
| Evangelisch-Lutherischer Kirchen-Kalender, 1989 by V. Keidan | 10 | 88 |
| Marcello Garzaniti. The Christianity in Russia from Vladimir to Peter the Great by E. Vagin | 11 | 77 |
| The Russian Orthodox Church. 988—1989. 2nd Issue. Moscow, 1988 by E. Belyakova | 12 | 77 |

| | | |
|---|---|----|
| Enrolment in the Theological Schools of the Moscow Patriarchate | 4 | 88 |
| The Addresses of the Newly-Opened Theological Schools | 6 | 88 |



THE PÜHTITSA CONVENT OF THE DORMITION



PUBLICATION
OF THE MOSCOW
PATRIARCHATE